

THE CHINESE RECORDER

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EDITORIAL

Milestones Passed

Since this season brings with it both an ending and a beginning we look back to see the milestones we have passed and forward to those still ahead. We move by measured stages though our questing is eternal. This month, therefore, we shall comment on a few of the milestones of Christian effort, mainly in China, that are behind us. Next month, being another beginning, we hope to deal with some milestones ahead.

APPREHENDING THE TASK

On the shelves of our office are twenty-five volumes, comprising 8,280 pages and about four and a quarter million words. Nine were produced by the World Missionary Conference (Edinburgh, 1910). These bulk, as a matter of fact, largest in verbal grist. Eight came out of the Jerusalem Meeting (1928). The other eight are the gleanings of the Laymen's Enquiry, (1931-32). These volumes are the output of about twenty-five years of effort on the part of those particularly interested therein to apprehend the message and task of Christian Missions.

It has been an editorial task to read carefully most of this literary unveiling of Missions and somewhat more cursorily the rest. We may, therefore, venture a few words as to the significance of these three literary outpourings. At Edinburgh mission administrators and missionaries outlined the mind of those promoting Missions; and, to a lesser extent, the mind of those affected by them. Only a few of these latter then spoke for themselves. Thus

the nine reports issued dealt with Missions mainly as viewed through the experience of their promoters. The message and task were apprehended through promotional psychology. At Jerusalem the situation was somewhat different. Through the personnel which made up the International Missionary Council there was heard, in a vital sense, the voice of an emerging world-wide Christianity as expressed through national councils and organizations. The initiative for the meeting was, however, still rooted mainly in western Christianity. But the thinking that went on was born of a world-wide Christian consciousness. The promotional consciousness of eighteen years before had merged into an awareness of the relation of Missions to all kinds of social and economic problems in lands where Christian work was being carried on. Jerusalem, therefore, sent forth eight volumes (the smallest in amount of verbal grist) dealing with the message and the program. The former was couched in somewhat new phraseology while the latter was, in general, relatively new as contrasted with what was in the earlier promotional mind. Thus a world-wide Christian voice expressed itself as to the changes needed in Missions. Jerusalem registered an attempt to lead Missions into a new era. It was inevitable, of course, that sooner or later the Laymen would seek to apprehend the task of Missions as well as its administrators and workers. It was only three years later, therefore, that the supporters of Missions decided to discover how Missions are carried on and where, in their judgment, changes already suggested should be made towards an enlarged realization of current visions of a new world-wide service. Thus in the past quarter of a century the promoters and supporters of missions, together with the representatives of world-wide Christianity, have sought to apprehend their common task. The original impulse of each set of volumes was different; the general objective and interest the same. These twenty-five volumes constitute, therefore, a history of the Christian mind as affected by Missions.

Thinking over these three insights into the Christian missionary mind and task recalled the remark of Ecclesiastes, "Of the making of many books there is no end; and much study is a weariness to the flesh." But it is a querical, and not at all a cynical mood that recalls these words. Not one of these twenty-five volumes has been a "best seller," as publishers estimate books. We are safe in asserting of all but one of them, that only a relatively small number of those who do mission work and a much smaller number of those who support it have read them. To their producers they caused a "weariness of the flesh," that relatively few readers shared! The voice of Edinburgh and Jerusalem went into records that have been rarely played. The Fact-Finders' Reports may share a similar fate. Of course the thinking of the Christian Church has been, and will be, stimulated through the influence of those who do read them. But how few these are! The Edinburgh Report caused very little excitement even in Christian circles. Jerusalem stirred up a little more. The Laymen have stirred up, both without and within the Christian ranks, considerable excitement through "Re-Thinking Missions"—the one volume in the whole series that captured attention

sufficient to cause it to be widely read. We are glad to have been the production of one book on Missions that actually challenged general attention!

In spite, however, of the fact that the dent made by these many volumes upon the minds of Christians and others is small they represent the passing of the milestone of apprehension of the task of modern Missions by those who originated them. Comprehension thereof is still, of course, one of the milestones ahead. This effort at apprehension has been largely in terms of the western Christian mind. What next? Perhaps we ought not to venture an answer. For if Ecclesiastes was wearied over the books he could find to read what would happen to him in this day of machine production of verbal grist? Nevertheless, we suggest that another section of this history of the Christian missionary mind is needed. No! We shall not suggest that any group in the West produce it. They have unveiled their mind! The next Christian group that records its mind must be built up of "mission" field Christians with a sprinkling of their western colleagues, thus reversing finally the situation at Edinburgh. Perhaps we shall get this before this one generation of effort at apprehending the task of Missions has ended. If such a group does emerge we suggest that it start by taking two hints from Edinburgh, Jerusalem and the Fact-Finders. The first, that they endeavor not to add to the volumes already produced only to rest comfortably on reference shelves; and, second, that they imitate the Appraisers by producing one book that *must* be read! A book that accepts, in short, the challenge of the modern world to help make a better one, and causes enough excitement to make itself, if not a "best seller" at least a good seller. Such a book should help us travel a few steps further towards comprehending the task we have now apprehended.

PLANTING CHRISTIANITY IN CHINA

The milestone of planting of Christianity in China is also behind us. The struggle against prejudice had waned somewhat when the "right" of Christians to exist and propagate their beliefs in China was legally recognized in 1858. The political and less-than-Christian implications of this latter step have been tremendously and rightly criticized. It marks the recognition of the Christian "right" to live and grow in China, nevertheless. With the organization of the China Inland Mission in 1865 began the final movement of geographical expansion. For all practical purposes this has now gone as far as it can, though the necessity of boring into many centers within the outermost boundaries now reached still exists and is urgent in very many cases. Following 1900 and coincident with, though not exclusively dependent on, the economic uprush of America came the development of Christian institutional effort—schools, hospitals and philanthropic centers. This also has apparently passed the limits of its numerical and physical expansion, though much remains to be done to make fully effective the institutions started. In recent years there has developed, in addition, efforts to make Christianity in general and the Church in particular, a more dynamic factor in the building up of communities within the areas now included within the

boundaries marked out. Plans are also going forward to win and improve homes as a whole as well as convert and improve individuals.

It is difficult to imagine that the above-mentioned "right" of Christian's (now shorn of its political implications), to exist and expand still further their influence in China, will be withdrawn. The Christian vision and motivation are built into the lives of too many Chinese, directly and indirectly, and too many of its modern leaders are influenced thereby for that to happen. Neither need one presage the elimination of the organizational or institutional aspects of Christianity nor the frustration of its growing efforts to help in China's social reconstruction, inadequate as all these still are to the task as apprehended. Christianity in China has ceased, to a large extent, to be "foreign." Many of its former critics, and those prominent in directing the destinies of China, now distinguish between the imperialistic and capitalistic implications of the civilizations from which the missionaries come and the actual motivation and principles which characterize Christians in China. Christian service is becoming truly indigenous. It has passed from an emphasis couched mainly in terms of individual regeneration to one feeling for the saving of the social order as well as of the individuals of which it is composed. It has passed from thinking in terms of "occupation"—an unfortunate term!—to thinking in terms of boring into every aspect of Chinese life for purposes of service. It has passed from thinking mainly of establishing itself, to planning for the rebuilding of China's life and order. Its driving force is now largely China-centric. It has become a movement of Christian life in China. It has passed the milestone of planting itself and is beginning to root itself firmly in Chinese life.

FOUNDING THE CHURCH

To speak of the Church in China in the sense of organizational unity is, of course, to use a misnomer. The term does, however, suggest the common bond of loyalty to one person that characterizes the many Christian groups working therein. It is in the latter sense that we use it. The Church is neither organizationally nor theologically one but it is to a large extent emotionally, or better, spiritually one. Neither its organizational loyalties nor theological convictions prevent a slow but steady growth in comity and cooperative activity. Viewed in this way it may be said that the Christian Church in China has passed the milestone of the laying of its foundations. These are, it is true, quite unable to carry the structure that must eventually go on them. But to make them adequate is now more a matter of enlargement than of tearing up and relaying.

Three elements in this foundation merit special notice. Its vitality, leadership and the relation of missionaries thereto. Once we spoke of the relation of missionaries to the Chinese Church now we speak of the relation of the Chinese Church to the missionaries, a transposition of words that denotes a vital change in fact. At one time the continuance of the Church in China depended upon the missionaries; now it has a "persistent vitality" of its own. To this the missionaries still contribute, but it is no longer rooted in them alone. The Christian faith has become a part of Chinese life. Motivated thereby Chinese Christians are now moulding the religious

life of their countrymen and, to a somewhat less widespread extent, their social and economic life.

This "persistent vitality" of the Chinese Church has been noted by its critics and erstwhile opponents. "You have suffered all kinds of setbacks. We have persecuted you. We have appropriated your buildings. We have even killed many of you. Yet you move with quiet determination and persistence on your way. We once deemed you altogether imperialistic. Now we realize that you play an important part in preparing the very citizens China needs. There is that in your persistent vitality, which, though we do not understand, we realize that China needs. We need, also, your continued help in furnishing the leadership that building the new China demands." Thus we briefly summarize ideas we have heard attributed to Chinese immensely concerned in rebuilding China. They are a recognition that the Church has an indispensable contribution to make thereto. That part of its foundation which has to do with its spiritual reputation is laid down.

Again that part of the foundation which has to do with indigenous leadership is already laid. The problem of transferring authority is behind us. The proper leadership of the Chinese Church has been installed. This foundation stone needs further smoothing on the top ere other material can be laid thereon. Indeed, other stones are still needed. Nevertheless, responsibility for the leadership of the Chinese Church and its many activities is now on Chinese hearts and shoulders. Immense tasks challenge them for which the number of leaders is still woefully inadequate. But the leadership Christianity has trained, which is at work both within and without church circles, has the ideal of service rather than that of self-aggrandizement or enrichment. That is, by the way, one of the reasons why the Church is being pressed nowadays to furnish leadership for social experiments, here and there, as already indicated. It is now the task of this installed leadership to make itself adequate and find its rightful place in serving the new China.

The above paragraphs do not mean that the day of the missionary has set. His status has changed; his function is changing. But the issue as to his remaining is no longer robust. Vestigial missionary attempts to hold onto authority sometimes occasion discussion, it is true. Decision as to where and how missionaries can best serve the Christian cause in China is still under consideration. But present-day missionaries are, in general, animated not by the spirit of directing work but by that of finding out how they can help others do it. This spirit will always have a place. How large a proportion of church workers will be missionaries still rests on the question of financial support in the West and the types of work demanded of them. But the question of whether or not the missionary is a permanent factor in Christian work in China is finding an answer. Missionaries do sometimes talk as though they are to make themselves so indispensable that ere long none of them will be needed. This involves a milestone ahead that calls for more attention than we can give it here. But principles of cooperation between the younger Chinese Church and the older western churches are emerging that promise to make their cooperation, through interchange of

personnel, permanent. Missionary service in China, though its forms are yet undetermined, will be a permanent feature of the Christian Movement therein.

There are aspects of the building up of Christianity in China that are now of interest mainly to historians and those who want to learn how to determine what milestones are ahead. With regards to those specially mentioned above we need no longer conjecture or unduly concern ourselves. They are milestones we have left behind. We do not have to pass them again.

A MILESTONE WE SHOULD HAVE PASSED

There is another milestone we should have liked to record as having been left behind in the year now closing. Apparently it is still ahead. We refer to the fact that parallell campaigns are being conducted by those interested in Missions as represented in the Foreign Missions Conference of North America and those concerned with the Laymen's Inquiry. Under the auspices of the former a series of conferences—usually for two days—is being carried on in twenty-nine cities. These were preceded by sixteen conferences held in the Spring. In these conferences, Dr. John R. Mott with numerous board secretaries and some distinguished nationals and missionaries from various "mission" fields, are participating. This is all to the good. It is encouraging! But the fact that at the same time conferences are being held in between thirty and forty cities under the auspices of the "National Committee for the Presentation of the Laymen's Foreign Missions Inquiry," under the chairmanship of Dr. Ernest G. Guthrie, executive director of the Congregational City Missionary Society of Chicago, while it is likewise encouraging, raises at the same time a query in our minds as missionary observers. This latter series of conferences—usually one day—was opened by Dr. Hocking, chairman of the Appraisal Commission. Our query is as to why these two series could not have been merged in some way. Realizing our own desperate need of the enlargement of cooperative effort we wonder why those supporting us could not have demonstrated it in these campaigns, even if there is not as yet complete agreement on all the elements involved in the modern promotion of Missions. Quite frequently board executives have referred to "Re-Thinking Missions" as embodying a challenge that *must* be met. Why do not they and those who produced it meet that challenge together, even if some of the revolutionary proposals of the Laymen appear impracticable to board administrators? The Foreign Missions Conference of North America has recorded its acceptance of the program put forth at Jerusalem and, to some extent, the program set forth in "Re-Thinking Missions." These programs obviously overlap! Why not have, then, a united campaign on the basis of these overlapping elements instead of what appears at this distance like separate campaigns? We are too far removed from the counsels of those managing either campaign to venture more than a query. The query has, however, forced itself upon our minds. We need some sort of an answer thereto. Both parties appear to have dug up a milestone which we had hoped was behind them and set it up somewhere ahead.

Wise Men from the Modern East

Three Wise Men of the contemporary East lay their costly gifts at the feet of Jesus of Nazareth

PAUL G. HAYES

THE story of the three wise men of the ancient East, who brought rich gifts to lay at the feet of the infant Jesus, is paralleled in the twentieth century by the story of three wise men from our contemporary East, who have brought to him gifts even more costly.

The first century story is found in two ancient traditions, the canonical Matthew and the apocryphal James, which agree in all essential points, but differ in the far less credulous character of the tapestry into which the gospel story is woven. The modern story is part of the texture of the life of the present-day Orient, and it may be read in the pages of the East.

The legend that has given the Christmas festival some of its most characteristic coloring may have found its prototype in the actual historical visit in the year 66, of the Parthian King, Tiridates I, who with a train of magi made obeisance to Nero, and returned home by a different route. It is not inconceivable that first generation Christians paid homage to Jesus by crediting the story, not to the Emperor of Rome, but to the Messiah-elect, who was shortly to appear as the King of Kings and Lord of Lords. We may challenge the method by which they sought to reverence their Master, yet we cannot but join with them in the testimony that the East, modern as well as ancient, brings its treasures of love and devotion to their Lord and ours.

The tradition that names the three original wise men as Melchor, Gaspar, and aged Balthasar, and connects them with Persia, India, and Arabia respectively, is of late date and the creation of religious imagination. It adds picturesque details to the original design, a rich embroidery to the ancient brocade. But the wise men of the contemporary East, who bow the knee before the Lord of Life, are not figures of poetic artistry. We know their names and their countries; history is recording their words and deeds; the world is familiar with their faces.

Who are these three wise men from the modern East? One is from China, one from Japan, and one from India—Sun Yat Sen, Kagawa, and Gandhi! Their tributes to the Man of Galilee form an interesting commentary on the gifts offered by the wise men in the Christmas story. Each of them is a leader or wise man in a very real sense, and an influential force in his own country. In pointing out the tribute they render to Jesus, there is no intention of setting them up as exemplary Christians. The object of this article is merely to record their acknowledgement of the sway of Jesus of Nazareth over certain areas of their lives.

THE GOLD OF A REVOLUTIONARY SPIRIT

The newspapers of the world twice recorded the death of Dr. Sun Yat Sen, and the second time it was true in the ordinary sense of that word. But there is an essential way in which his spirit still lives in China, the modern China for whose birth he suffered in labor and finally gave his life. The splendid mausoleum on Purple Mountain and the Monday morning ceremony of reverence for his name throughout the schools of China are but symbols of the hold which he maintains on the life of present-day Chinese.

In his revolutionary manifesto, the Three Principles of the People, there is much that glitters without being gold. Some westerners seem to delight in pointing out its errors. Let us acknowledge that the dross is there and that the fires of national experience will purge it of these elements. Nevertheless, there is a residuum of gold, the gold of a revolutionary spirit.

Dr. Sun's spirit was in constant revolt against the humiliations which his country suffered at the hands of westerners, against the usurpations of its own political leaders, and against the exploitation of its masses by their own people. His revolutionary spirit gave momentum to and set the standard for the national, political, and economic reconstruction that has characterized the last two decades in the Chinese drama of life. It is quite true that many of the figures that stalk across the stage have far departed from his idealism, and are unworthy of his name. But so far as the action wins the applause of the world, it incarnates his spirit.

It is, of course, an open secret that Dr. Sun himself acknowledged that the greatest inspiration in his life was Jesus of Nazareth. He interpreted Jesus against the background of his own nation and his own time. He declared Jesus to be a revolutionist, one who desired to help men recreate society so that the world would really practise unbounded love. He thought the Christian Church was often unworthy the name of Christ because it lacked so much of his revolutionary spirit. He considered himself called of God to revolutionize the life of his people.

Obviously, both Dr. Sun and his comrades and followers, passed too easily from the general conception of Jesus' revolutionary leadership to the brutal realities of a military method of revolution. But the western world, steeped in the Christian philosophy of life, that threw its armies at each other in 1914-18, is not prepared to pass any decree of condemnation on that score. When Dr. Sun's revolutionary successors, many of them baptised adherents of the Church, come to the mourner's bench in penitence for having put Jesus into military uniform, it is to be hoped that they will find us at their side, shoulder to shoulder in a common effort to understand the true revolutionary significance of our Master.

The Kingdom of God, as Jesus thought of it, cannot become a reality except by a revolution in the life of mankind. Not a revolution with arms, which would destroy its possibility; but a revolution in spirit, which alone will establish it. The change in human life that Jesus inculcated was revolutionary in the sense that it has torn to shreds all ordinary standards of values, and seeks to enthrone the spirit of love and good-will, of justice, righteousness and truth. It is radical in the sense that it goes to the root of things.

It remains to the everlasting credit of Dr. Sun that he sensed the revolutionary nature of the demands of Jesus and sought to clothe them in the flesh and blood of contemporary Chinese national life. He missed other and even more significant aspects of the Jesus way of life, but we must record that he read aright the signposts on one section of the highway that leads to the new world of which the prophets dreamed. Except in a very limited way, he failed to make effective, either in his own life or in that of his people the spirit of the Christ he sought to follow. But he did make a creditable effort, and how many of us are able to accomplish more?

Every year, at Christmas time, when the wise men of the world gather to do homage, not to the babe of the manger, but to the Man of Galilee and Golgotha, Dr. Sun is present. He offers a gift which he insists is merely the giving back to Jesus of what he has received from him. It is a gift of gold, the gold of a revolutionary spirit.

THE FRANKINCENSE OF DYNAMIC LOVE

A new face has appeared above the rim of the Pacific Basin. A new name has separated itself from the undifferentiated mass that the western world calls the East and has flung itself, like a Star of Hope, against the dark threatening sky of world chaos.

Toyohiko Kagawa has grasped from the hand of Jesus the torch of human emancipation. The man of Kobe snatches from the lips of the Man of Nazareth the ancient prophetic words, and proclaims them as his own: "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to proclaim release to the captives, and recovering of sight to the blind; to set at liberty them that are bruised."

On the lips of this Japanese seer these words cease to refer to a past that is dead and gone. They vibrate with life and hope for the world of today. On the basis of this text Kagawa preaches an emancipation that the twentieth century must realize, else its vaunted achievements become one with Nineveh and Tyre. Freedom from economic exploitation; freedom from psychological complexes; freedom from social stratification; freedom from physical disabilities; freedom from political expediency. As was pointed out by

one of the world's leading religious editors, "This Kagawa preaches a dangerous gospel,—dangerous to the smug complacency and downright sinfulness of the dominant trends in modern life."

From the motherly embrace of a geisha concubine to the leadership of the most significant forces, religious and secular, for the social transformation of a great nation, what romance can be greater than that! His fellow-classmates at Princeton doubtless never dreamed that that silent fellow, forever taking notes, would some day shake the moral conscience of the world, at least that portion of it that remains sensible to moral considerations. The halt, the maimed, and the blind; the diseased with whom he shared his mat in the Kobe slums and from whom he contracted the dozen ills that rack his body; his beloved poor; they never realized!

Facing the disease, poverty, and abuse to which his fellow slum dwellers were subjected, he fought for social legislation that would correct those evils. Facing the exploitation of his fellow-workers, he organized them into labor unions with group power sufficient to get a hearing. Facing the helplessness of the farm population he organized them into self-defensive co-operatives. Facing the hatred of the capitalistic classes, who feared his innovations, he went to prison.

Facing a lack of funds to carry on his preaching and practice of the gospel, he wrote books, and more books, now more than forty in number, among the most popular in Japan, books that carry his message to every nook and corner of the island empire and across the seven seas. Facing the horrors of the earthquake of 1923, he secured the appropriation of twenty million yen and administered it for the reclamation of the slum dwellers.

Such is Kagawa! A combination of mystic and reformer. A Francis of Assisi and Harry F. Ward in one personality; an evangelist who is an economist; a preacher who is a sociologist. He is the admiration and the dismay of Christian leaders round the world. What he is doing is what we should be doing, but how can any one personality combine such diversified forms of genius!

It is too early to make an adequate estimate of Kagawa's influence in the life of Japan. The government that made him the head of the Tokyo Social Welfare Bureau cannot but regard with disfavor his pronounced pacifist and socialist views. The present orgy of patriotism by which the naval and military parties are keeping the people's support of their Manchurian policy, is necessarily changing and limiting Kagawa's activities. But it is not too much to prophecy that when Japan wakes to the realization that in taking over Manchuria she has swallowed a bomb, it will be largely through the self-sacrificing devotion of Kagawa that the worst effects of that awakening will be mitigated.

Year by year, at the time of the Christmas festival, when the world pays homage to him who trod the bitter way from Nazareth to Calvary, alone; there will be wise men from the East to do him reverence. Kagawa will have frankincense to offer, the frankincense of dynamic love. For the follower of Christ not only writes love into his books, saying, "Love is my Master, my holy of holies, my all in all;" he lives that love in his daily life and is inspiring growing multitudes to attempt to do likewise.

THE MYRRH OF SACRIFICIAL LIVING

The name that is said to command the allegiance and devotion of more millions than that of any other contemporary in the modern world is worn by a native Hindu. By every commonly accepted standard of the western world in judging the East, this name should never have come into prominence at all. What is there about a returned student from England, an emigrant lawyer among his own people in South Africa, an editor of an English paper in India, that should blazon his name across the headlines of every newspaper in the world and keep it there year after year?

It is very unlikely that a mistake has been made in acknowledging Gandhi as one of the wise men of his generation. He has identified himself with the cause of the unprivileged in his native India, and has done it so conspicuously that time after time he seemed to stand forth alone in mortal combat with the mightiest empire of modern times. Some dismiss him as a fanatic who will not refuse the most extreme measures,—even a fast unto death—to keep himself in the public eye. These critics forget that no charlatan has ever sacrificed himself for the public good, and remained a charlatan.

In his youth, Gandhi sat at the feet of western learning and listened respectfully to all that it had to teach. But he made his own evaluation of what he had been taught. He refused most of it as base and valueless. He discovered that in the West a man was the producer and possessor, the user and destroyer of *goods*; that so far as he was a soul, he was a soul troubled with many *things*. All this Gandhi cast aside as the threshing-machine blows away the chaff.

There was but one treasure that this young Hindu found in the accumulated wealth of the centuries of European life and literature. And it had its origin in Asia: the sermon on the mount, and the cross that makes it an eternally living reality. It was this that Gandhi took back from England to India, and by which he transformed his native Hinduism into a way of life with almost unlimited potency for the welfare of human kind. Others have said that the pen is mightier than the sword. It remained for Gandhi to prove it in such conspicuous fashion that none may again deny it and survive the charge of ignorance.

He is the Mahatma because he gives himself sacrificially for his fellows on every possible occasion. He possesses little beside his loin cloth and seems no longer to have more than a bare minimum of bodily desires. Do we Christians exhort one another to lay down our lives for the sake of humanity? He outstrips us to our goal! We subscribe to the sermon on the mount, but we seem to resent it,—some of us—that a Hindu has translated so much of it into life!

Look into the eyes of Mahatma Gandhi, and "behold a Hindu carrying on, with the opposition of a large part of the Christian world, the most outstanding Christian project in human relations our age has known." Yes, in the technical meaning of religious terms, he is a Hindu, not a Christian. He refuses to put Jesus on "the solitary throne" that ecclesiastical Christianity demands, if it is to survive as an organized force in the modern world.

But it is quite possible that the Kingdom of God has a place for this cow-protecting, caste-defending Hindu that the Christian Church cannot give! Like the expectation that Jesus would be revealed on the clouds of heaven before his disciples had come back from a preaching tour in Galilee, these are unfortunate but relatively unimportant elements in the estimate which the world is building up concerning Gandhi. They drop into their properly subordinate places when we watch him fasten his eyes on the picture of Christ on the cross, in his ashram, and then go out to risk his life for Hindu-Moslem friendship.

When the Christian world comes to her annual celebration of the birth of her Lord, and the voices of the great vie with one another in singing his praise, the voice of Gandhi will mingle with the others, whether they object or not. He comes with the myrrh of sacrificial living. At other times and on other occasions he will bow before other shrines, but on the birthday of Jesus he confesses that from our Lord he learned the way of sacrifice.

GUIDE US TO THY PERFECT LIGHT

Does some one ask, impatiently perhaps, "Why spend so much time with these imperfect and broken beams, when we may go direct for ourselves to "the Perfect Light?" For no other reason than that each of them portrays in terms of twentieth-century life, some one aspect of the full-orbed truth, which in Christ we have learned to regard as eternal.

Does Jesus' revolutionary spirit seem to be a thing apart from our actual life? Perhaps the effort, even the failure, of Sun Yat Sen to gear it into the real facts of international, political, and economic life, will help us to make a more successful attempt. For it is not only in China that the gears of the religious and moral life need to become enmeshed with the gears of national and world life, but throughout the East and the West.

Does Jesus' gospel of dynamic love seem to be suspended in mid-air; a heavenly thing that preachers talk about; an earthly need that seems to elude us? Then look to the East! In Japan can be found a man, a man of broken body but of dynamic spirit, in whom the heavenly has become real on earth, and the earthly has been transformed into the heavenly. If the Spirit of God can accomplish that in the life of a Japanese, it is possible also in the life of a Chinese, a Hindu, a Mohammedan, a German, an Englishman, an American!

Does the sacrifice of Jesus' life under the ruthless wheel of the world seem to be a vague far-off useless tragedy? Then turn to India! If, after twenty centuries, the world seems just as ruthless, the way of sacrificial living remains equally as powerful! The currents of history were turned into new channels then; they are being turned into new channels now.

To the gifts of the shadowy wise men of the ancient East must now be added the exceedingly important gifts of these contemporary wise men of the modern East,—the gold of a revolutionary spirit, the frankincense of dynamic love, the myrrh of sacrificial living,—gifts which they in turn gratefully acknowledge to have received from Jesus of Nazareth.



Revival Movements in Manchuria

A SYMPOSIUM

DURING the past two years, great numbers of people in Manchuria have found in the Christian message the consolation they so much needed, and have entered the church by baptism. Of this the following reports give abundant evidence.

In some places, there may be seen in Christian lives the cumulative effect of many years of steady Christian teaching in school and church, a devotion quickened by the present situation into a more earnest study of the Bible, a richer and deeper prayer life, and a more consecrated service. In other places, flood tides of spiritual power have swept people out of the complacency of their former lives, and carried them on waves of emotional confession, and agonizing prayer into church membership.

The conditions for this spiritual awakening are to be found in the political upheaval, and the subsequent sense of insecurity and loss, of humiliation and despair. The present occasion of revival in many places has been the preaching of special missionaries, of whom the best known are Wang Ming Tao of Peking, the Bethel Band from Shanghai, and Pastor Han, Pastor Ch'i, and Miss Hou of Manchuria.

Is it to be wondered at, that much of the preaching of the present time emphasizes the speedy return of the Lord, and deliverance from this evil world? Wars and rumours of war, brigandage, corruption, oppression, floods and famine, and widespread ruin are but the signs of His coming!

The main stress is laid upon a conversion, which expresses itself in public confession of sin, ecstatic utterance in prayer, and days and nights spent in the study of the Bible; and which ensures instant and complete salvation. This Gospel is very attractive to those who are harassed by doubts and fears, who are world-weary and well-nigh hopeless, and who seek a faith that abides through all changes.

The spiritual results are self-evident, and every effort must be made to conserve them. Genuine conversions have taken place, backsliders have been reclaimed. Bible classes are full, and meetings are crowded. Dead churches have come to life again. We thank God for these signs of His Presence: but we wish at the same time to eliminate the hindrances which limit the fulness of His Revelation.

The reports mention excitability, a tendency to suspect others, censoriousness, vindictiveness, slander, schism, cocksure dogmatism, narrowness of outlook, a fanciful Biblical interpretation and a desire to stereotype Christian experience. Therein lies the weakness of this Revival Movement, and its danger to the whole church. "Conversion," according to a prescribed pattern, is taken as the be-all and end-all of Christian experience. Schools and Y.M.C.A.'s are stigmatized as secular institutions, and social regeneration is anathematized as a poisonous doctrine.

A militant spirit is abroad, which has split some congregations into rival factions. And wholesale baptism of people, without adequate instruction and preparation,—however carefully the attempt be made to nurture them afterwards,—is liable to bring reproach and obloquy upon the whole body of believers.

The "conversion" which means a life-long *growth* in Christlikeness of character is little emphasized. And the life which is the salt of society, and the light of the world, which spends itself in settling differences, in healing wounds, in changing evil customs, in transforming institutions, in Christianizing relationships, in reforming governments,—such a life is deemed worldly and mispent!

J. McWhirter.

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Kirin:—We have in Kirin the phenomena commonly referred to as 'revival'! That is to say, within the church there is a quickened interest in the Bible and Christian teaching, services are well attended, Bible classes and prayer meetings are popular and full. From among those without the church conversions have been numerous and sometimes quite striking.

Along with this are some extravagances. There is an excitability about it which is unhealthy, and a tendency to suspect all who do not share it as but "poor Christians," if genuine at all. There is a certain amount of censoriousness of spirit, cocksure dogmatism, narrowness of outlook and peculiarity of Biblical interpretation which have been learned from certain sources in the West. Religious experiences, too, are sometimes interpreted in a way which is at best naive and at the worst superstitious.

When we remember, however, that the life of the average Christian lacks the variety of interest with which we find it necessary to fill ours, we can understand how strong the temptation must be to luxuriate in the emotional orgies into which revival meetings sometimes merge. The pathetic ignorance of most of the converts excuses the intellectual narrowness of many, though, it must be said, not of all. And when the background, from which the majority of these people have emerged, is kept in mind, the marvel will not be that some superstitious attitudes of mind should be carried over into Christianity, but that so much is left behind.

Though the movement has unfortunate excrescences, basically it is not without soundness. It is in touch with reality, for one thing, in its enthusiasm for conversion. "To the spiritual aesthete conversion may seem somewhat vulgar: and deep and strong emotion may offend those who prefer superficial amenities. But churches die of respectability just as they become a nuisance through superstition. Conversion takes a man so fully into the realities of the spiritual world that he ignores respectability and has no need of superstition."

In addition to the above two things are needed. The first is a general raising of the *educational level* of the Church. What is so necessary for the Church in general is, of course, particularly needful for its leaders. The second is a turning of the Church's thoughts, from preoccupation with herself, outward towards the community in which she is situated. She must learn that continued indulgence in exaggerated religious emotion is an unhealthy introversion: that in serving the people around her in some practical way is to be found the real and Christian outlet for the spiritual energy which is at present in danger of being frittered away in excesses of emotional experience, consciously desired and deliberately sought. The Church is not, for example, the least interested in the medical side of her mission as an expression of Christian love. A. A. Fulton.

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Hsin Min:—If by "revival" is meant a revivifying of interest on the part both of those inside and those outside of the Church in the Gospel of Christ, then there has been revival in Manchuria and Hsin Min has shared therein. But if something more specific and more spectacular is meant; if revival is a movement that comes unheralded and almost uncaused, if its accompaniment is emotional

excitement and its result a tendency to schism; then revival, though present in some parts of Manchuria, is something that we in Hsin Min have been happily spared.

Today in Manchuria we find everywhere quickened life in the Church. Everywhere churches are well attended, people generous in their giving and the number of catechumens greater than for many years, while the general level of understanding and knowledge is definitely higher. While this is general we find in some places movements which though they base their claims on the Bible and the guidance of the Holy Spirit yet show the fruits of vindictiveness, slander and schism.

Why do we not get these latter movements in Hsin Min? First, the leaders of the Church here have most of them passed through church schools. The schools are old established and their effect on the district is quite marked. The result is a certain intellectual poise and an unwillingness to be rushed, though they are not in any way well informed or the less inclined to a literal interpretation of the Bible or unwilling to be excited.

Second, the evangelistic work has never been unduly dominated by foreign influence. This has a bearing on "revivals." For a "revival" is almost always partly a protest. It is the protest that gives it the initial impetus. And this element of protest, even when, as it often is, justified to the full, is the weakness of a revival; for it harks on the past. It is only as that protest has behind it or following it some fresh apprehension of the truth that it can become New Life, and in that case it is in silence and pain and not in hysteria that it grows.

So in Manchuria "revival" has found its strength in protest. It is protest against foreign theology, against the domination of foreigners and foreign-trained men. In many cases there is, perhaps, a desire for a more congenial type of religious life. Unconsciously in many cases, also, there is the desire to show that the Chinese can do what the foreigner and the foreign-trained men cannot do. In the leaders the power complex is not far to seek. So the "revival" becomes a campaign and the enemy is not paganism but the foreigner and his colleagues. The desire is to drive out of power all those of whom they do not approve or, if necessary, to start an independent church. At the moment it is difficult to see more than protest and the love of power in such "revivals" as we suffer: charity and any fresh apprehension of the truth in Christ are far to seek.

It would appear that the best way to overcome this tendency to schism and to promote the reawakening of true Christian life in the church is by the encouragement of education in all its forms and by the abrogation of the foreigner from all authority as a foreigner in the Church.

This re-awakening of life in the Church which, despite some queer manifestations, we see on all sides in Manchuria—to what is it due?

First, there is the passing of old hopes and faiths. Love of country is as strong as it ever was, but people now feel that they were living on a sentiment that did not save them and cannot. They have been forced to fundamental questioning. Second, the old suspicion of the Church as a semi-foreign institution has passed. Third, suffering has brought understanding and a new charity. Old slogans have died and men can now confess an interest in the things of Christ.

Interference with schools and a careful watch on all church activities are facts which have to be dealt with. They raise problems which each church has to solve. They hamper freedom of work and damp the spirit, but we must look to other things for lasting effect on the Church in the long run.

Before 1931 love of country was as strong in Manchuria as in any other part of China. The Church felt itself called not only to save the individual but also the nation. Government service and voluntary social work offered scope in service to young Christians. But since 1931 all that is changed. Patriotism is now as a ship without an anchor. There is no motive for service.

It is dangerous for a church to be out of relation with the political life of its country. A church may appear to be progressing; but it is merely committing suicide when it makes its own growth the object of its being. The intense national feeling of the Church in China in recent years has been its saving salt. Foreign control and advice could not have saved it from that danger of self-worship, which now lies before the Church in Manchuria. It is natural that at this time the Church should keep itself detached from all political questions. It is inevitable that she should devote her time and energy to winning men and women and to the building up of the life of her people. That is just where danger lies. But behind all joy in the progress of the Church there is in the minds of the members of the Church an acute sense of tragedy. And it is that sense of suffering that alone can save the Church.

T. Ralph Morton.

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Sinpin:—Sinpin District is the most isolated of those worked by the Church of Scotland in Manchuria. Only one of its out-stations is on the railway line: and that is the only one that has been visited by any of the preaching bands that have come to Manchuria in recent years.

Partly no doubt as a result of this isolation, there have been none of the usual meetings that one associates with revivals. But revival has been going on none the less, possibly in a healthier form. All the churches report increased attendances during the last two years and larger numbers of baptisms. Most of the churches have been doing more evangelistic work than formerly, and, apart from the ingathering of new converts, this has had a very stimulating effect on many Christians. This is probably one of the reasons why many lapsed members have returned.

For the first eight months or so after the upheaval of September, 1931, this district was comparatively unaffected. But from the spring of 1932 onwards the whole district became very unsettled. Most of the Christians in the smaller places have had to leave and church activities have been restricted. But in the bigger centres there has been increased activity, partly owing to the inflow of church members from outstations and partly owing to a deeper interest in religion. Churches in several towns have their opportunities to help refugees and others in need, which have been, to some extent, used. The authorities seem a little suspicious of open-air preaching and work of that kind, but so far there has been no actual interference.

John Stewart.

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Changchun:—In the districts with which I am acquainted there has been no startling "Revival" movement; but a noticeable increase in the number of inquirers, and of those baptised; also a turning on the part of some towards the Christian faith as the only sure basis of hope. The attendance at Sunday services is better than a few years ago, and there is marked progress in reverence and earnestness. One section of our Christians lays great stress on public confession of sin, simultaneous vocal prayer, the speedy Return of the Lord, and a study of the Scriptures that is fervent and interesting, though often narrow and fanciful in interpretation.

A. Weir.

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Hailung:—On my return from furlough last autumn (1932) I found an entirely different spirit in the Church. The country churches were all closed owing to the fact that nearly all the Christians had moved into the larger towns for safety, the countryside being in the power of robber bands. Thus the churches in these towns are crowded and there is an entirely new interest in Christianity both inside and outside the Church. Street chapels are crowded. Audiences seem loath to leave.

This new movement is, I think, largely due to two causes. The first of these is the political condition of the country which was deplorable, practically anarchical. For many the very foundations of life seemed to be shaken. This made them eager to listen to the Good News of "things which cannot be shaken." The second was the visit of the Bethel Band to one or two of our principal outstations. Dr. Sung seems to be an evangelist of power and persuasion; and there were many remarkable cases of conversion and confession.

Laurence D. M. Wedderburn.

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Fakumen:—The chief characteristic of religious life in our district during the last year or two may be said to be *revival in the best sense*, that is, not outbursts of emotional phenomena at crowded meetings where sudden spiritual changes occur, but steady growth in deepening of interest in the Bible and the Christian life, along with an unusual increase in membership. For the year 1932 the number of baptisms for Fakumen district was 213, the largest total during any twelve months, at least since 1900. In July, 1933, sixty were baptized in Fakumen Church.

F. W. S. O'Neill.

Acheng:—There can be no doubt of the mark which Revivalism has been imprinting on this district. Noting it as a gradually rising tide, one must record that two factors have swollen it to a bulky flow—the Bethel Band from Shanghai and Pastor Ch'i of Kirin. The Bethel Band came to Acheng and Pastor Ch'i captured its leading layman. This has set potent impulses to work.

In Harbin Christianity is almost fanatically wedded to Revivalism; indeed it gives little welcome to any other phase of construction. Not only Acheng but all districts to the north are thereby affected. This outlook seems to have as correlative a conservative view in theology. The natural jealousy of conservation inclines it to grip Revivalism to itself, imagining that it has no other champion, and that in Revivalism alone should strength be spent.

A revivalist preacher was invited from Heilungchiang to Acheng. The appeal, I am told, was wholly to the emotions; but it is acknowledged that some who were halting between two opinions have been won over to decision, and that half-heartedness in action, bearing or expression was directly, if crudely, rebuked in those who showed it. Such are true gains.

On the other hand emotional appeal, if long continued, wearies, and out of the ensuing yawn arises questioning. Recently at a gathering of preachers the slogan went round,—“Knowledge lasts long, revival passes soon!” Plainly a doubt is rising whether instruction should not be an ingredient more plentifully present than religious feeling, when one has on hand the upbuilding of Christian men. Such thinkers will be drawn to a search for truth that will not fear liberal methods in investigation. D. T. Robertson.

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Liaoyang:—In Liaoyang itself, the chapel has had a busy time. There were crowds of refugees from the villages. In the mornings many people came to read the papers for the latest news of developments, or, if illiterate to hear others talk over the situation. Bandits played havoc with the villages, in some of which services ceased for a time. In one district the pastor left and came into the city, as the people around could not attend services and he could not travel. He had the experience of having the church and house windows broken by the concussion of a bomb, which killed several people in an adjoining compound.

The life of the Church, though scattered through the unusual circumstances, has remained strong and individuals have been more bold to make known the gospel. One district called a pastor, another built a church, but three places are without pastors, owing to unsettled conditions. The Bible School at Chinese New Year in the city, was the largest one that has met so far. Last year from both boys' and girls' schools there were baptisms; and over 230 baptisms in the district.

Alex. R. Young.

Newchwang:—Newchwang this year has gained notoriety, and been put on the map for a great many people, by the kidnapping of Mrs. Pawley and Mr. Corkran. Mrs. Pawley in her letters frequently referred to the 'hellish' conditions prevailing in the bandits camp. Fortunately few foreigners in Manchuria have had to pass through such nerve-wrecking experiences as theirs but a plight much worse has been the lot of thousands of Chinese in all parts of the country throughout the year.

The northern part of our district, where Mrs. Pawley was held captive, has suffered terribly from the depredations of several huge bandit bands. Bandits were in occupation of Fu-chia-chuang for the greater part of the year and for a time used the church as a stable. At another outstation they set fire to the town and burnt down practically every building on the main street. When the people of the town saw the houses on either side of the preaching chapel all burned down and the chapel still standing intact, they were led to exclaim that God must be in that place. The evangelist and his family had to spend the night in the open fields. On their return they found the larger part of the church premises commandeered as a residence for a bandit leader. Recently this evangelist visited Newchwang and Ta-shih-ch'iao to appeal for help for the Christians of his church who had been robbed of everything they possessed. He secured over two hundred dollars and numerous gifts of clothing and bedding. The students of our Bible School, anxious to share in this relief work, decided to reduce their already meagre food allowance. A third outstation in this district had the roof of its church building blown in by a cannon shell, in a fight between bandits and attacking Japanese forces. At a fourth outstation, also in the bandit sphere of operations, one of our Bible women has with great courage held the fort single-handed. Just this last month sixteen persons were baptized there.

During the summer this bandit scourge overflowed into our southern district and for several months the country around Ta-shih-ch'iao was in a very disturbed state; two recently opened outstations had to be closed and the evangelists and their families withdrawn. Even Newchwang was menaced by a large bandit army for a week or two in August and Japanese gunboats, troops and aeroplanes had to be rushed here to drive off the besiegers.

Altogether 492 adults received baptism during the year. This exceeds the total of any previous year and represents an addition of over thirty per cent to church membership. Work was started at two new outstations.

The year has also been a time of reviving for many. Pastor Chu of Pan-hsien and one of our evangelists, who have just spent a month visiting our northern outstations, speak of signs of quickened interest and life in all the churches they visited. I have been privileged to see the same evidences of the Holy Spirit's working in Fu-Hsien and Hsiung-Yao.

There has also been progress in institutional work. The Woman's Bible School in Newchwang, with the return of Miss Kuo from Shanghai to take charge, has taken on a new lease of life. Thirty women and girls have been in attendance. Twenty of their number were baptized during the year. The two other Women's Bible Schools in the district each had about fifteen women and girls in attendance.

Our Boys' and Girls' Schools were reorganized under one principal and located in one compound. All of our nine teachers are Christians and a fine Christian atmosphere prevails in the School. Fourteen of the students were baptized during the year. J. McCammon.

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Harbin:—God has been working mightily in the Harbin Chinese churches the last four years. Wang Ming Tao has been used to bring many into a deeper spiritual life. He is always listened to eagerly, in spite of his fearless dealing with sin. Pastor Han of Newchwang, and Miss Munson have both contributed largely to spiritual growth. But the visit of Dr. Sung, and the Bethel Evangelistic Band has perhaps brought about the greatest results.

The big Lutheran Church was crowded day after day. It was a joyful sight to see many reconciliations between pastors and workers whose churches had been split by factions of one kind and another. Pastor Ch'i held meetings in the Tao Li Chinese church last November for five days. They started with 100 people present, and ended in the big Lutheran church with 1200. Some sixty persons were added to the membership of that church at New Year, and about the same number to the Tao Wai church.

On account of the flood practically all the membership of the different churches in Fu-Chia-Tien were refugeeing in the big Lutheran church. Non-Christians were also cared for there. Six evangelistic bands were formed, with men and women workers from each church in each band. Refugee centres and camps were daily visited.

When the siege of Harbin took place, the Chinese Christian Red Cross Society did evangelistic work in the military hospital, going to the battle fields, assisting in bringing in the wounded, working voluntarily as orderlies, and giving time to letter writing, reading aloud, and personal work and holding a service in the large convalescent ward.

At the union prayer meetings which met from church to church on several occasions, when one or two were asked to lead in prayer, the whole group burst into prayer simultaneously. One night all the Chinese pastors and some women workers spent the night in prayer round the altar of the Lutheran church. Soon afterwards the Tao Li church members spent a whole night in prayer with their outgoing and incoming pastors.

A pressing invitation to have a class with the Home Missionary Society Church in Hai-Lin resulted in a week of special revival meeting for men and women. Daily prayer meetings started at

5 a.m. Miss Yang, a young Bible-women from the Tao Li church shared the work. She and a missionary both spoke morning and afternoon. There was deep conviction and confession of sin in the small women's groups. One woman went home and confessed to her husband. He said—"Are the men not going to be given an opportunity to confess?" The missionary arranged to meet men in one room; Miss Yang the women, in another. This man, a trustee of the church rushed into my presence crying, "I want to confess!" He was under the deepest conviction, and confessed to terrible things which had kept him powerless for years. When he was thoroughly emptied and cleansed, his heart was filled with joy and peace, and his face shone with joy. His nineteen year old daughter confessed to having taken opium to commit suicide. There were about thirty definite conversions of those who confessed. The praise and testimony meeting lasted for five hours. A daily 6 o'clock prayer meeting has been conducted ever since, and the men and women have organized two evangelistic bands, working several days a week. Pastor Tsang of Tao Li Church had a week of meetings with the Fuchin church, baptizing fifty-two candidates.

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Chinhkien:—I may be limiting unduly the expression "Revival Movement," but to me it suggests something quite different from what our experience in the Chinhkien district has been. In most places there has been a considerable increase in the number of apparently genuine enquirers, but that increase has come gradually, with no excitement, and for the most part without special meetings and special appeals. There has been much prayer in some places, a wide distribution of thousands of tracts, greater earnestness on the part of some of the evangelists, and more Bible study than formerly. Pastor K'ung having been set free from all school responsibilities has been able to itinerate more, spending four or five days in each place, preaching twice a day, and, his coming being well advertized, he had good audiences.

T. C. Fulton.

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Kwangning:—The Kwangning Church, during the Boxer Year, gave much of its life-blood for the cause of Jesus Christ. Although, during the Revival Movement of 1908, and the following years, Kwangning shared in those times of blessing, yet during the last decade, church life there has been suffering from spiritual paralysis. Strong political movements, taking long to reach us, at length took such a hold on the younger groups of society and church, so as to take the place, in many cases, of *vital religion itself*. But amidst this that was so unsettling, to the life of the church, there were still the few, chiefly of the older generation, who were not carried away by these latest intrigues of the Evil One. What the trend of our spiritual life would have been during these last years, had not the "Mukden incident" of September, 1931, changed the whole political outlook, it is impossible to predict. The robber menace of that winter, and the following spring caused whole country-sides of people to flock to cities, and to the railway zone. Village Christians naturally

segregated in church compounds, school, etc. Common needs brought these poor, terrorised souls nearer to their common Father. Wise men and women made use of the opportunity to cultivate their spiritual life. The return of more settled conditions, saw these refugees return to their homes with a deeper sense of dependence on God, and gratitude to Him. During this year requests have come in from remote places asking for the help of a Bible-woman. In one village about seventy have become inquirers, because of the witness of one revived Christian. Special evangelistic meetings held in spring in our larger centres brought enrichment of life to many souls, particularly among the leaders. Now an Autumn Evangelistic Campaign is in progress. Proof of the increased interest in spiritual things is shown by the number of requests for the services of this devoted band of young women from the Newchwang Bible School.

Margt. L. McCombe.

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Mukden, Northern:—In the Mukden Northern District signs of a new stirring of life in the Church are everywhere in evidence. In all classes of society we find a new willingness, and even eagerness, to listen to the Gospel.

Of this some instances may be cited. Two years ago, in the little village of Yao Chia Yao, there was not a single baptized Christian. There are now eighteen and more than a score of inquirers engaged in regular Bible study. This is the fruit of the faithful witness of one old farmer. In the village of Ssu Fang T'ai, the church has for years been moribund, being presided over by an elder whose zeal had grown cold. Now this elder has received a new baptism of the Spirit, and for more than a year has shown a quiet radiance of Christian joy and a renewed zeal. In consequence the church in that village has revived. Last Spring there were sixteen baptisms there. Gospel meetings there are now crowded, and Bible classes eagerly attended. In the little circle of six villages, of which Ssu Fang T'ai is one, bands of lay workers, under the leadership of the evangelists, engage in house to house visitation near their own homes. They also go, in little companies, from village to village. The Christians of Ch'ien Chin Chai, on the outskirts of the Fushun coal-mining town, were formerly apathetic, and in many instances unsatisfactory in their life. They are now thirsty for Bible study, and for the extension of evangelism in their town.

One of the most hopeful signs of all this is the tremendous keenness which is now everywhere shown for systematic Bible study. Bible Schools are enthusiastically attended by eager crowds. In February, the annual Bible School held in Liaoyang had a larger membership than ever before. More than three hundred people registered.

This rising tide of spiritual life is strongly felt in our district. Who can tell what the future may hold for the Christian Church and for China?

"Last night the spring tide rose in flood.
The battlemented ship
That, stranded, yesterday
Defied the strength of man to launch,
Now, like a feather light,
Floats down mid-stream." (Chu Hsi, translated by Mrs. W. A.
Young) Dorothy Rutherford.

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How Has The Present Regime Affected Christian Work?

The following notes from various centres, in addition to references in the reports, help to answer this question.

"The new regime affected us very seriously all last year, as bands of volunteers and bandits limited our movements except to places along the railway, but now we can go much farther afield, though still not to the limits of our district.

"Speakers are much more cautious when speaking in public, even though it is only the gospel they are proclaiming,—unduly cautious, I think—and the authorities are very suspicious of all school and church movements; so through fear of being misunderstood, and thereby getting into trouble, evangelists are inclined to be very cautious. They know they are living and speaking in what may be a dangerous atmosphere. There is always the fear of offending in some, to them, unknown way. Except in these ways, however, our work is practically not hindered."....."There has been little contact between the Christian Church and the new regime; and Christian work generally has not been interfered with."....."As yet the new regime has had no effect whatever upon the Chinese Church in these regions."....."The new regime has not affected the Church, and the people as a whole only seek to be left in peace, and are little interested in politics."....."To account for the remarkable spiritual awakening which has taken place, two causes may be mentioned:—First, organized evangelistic work, of which the main features are regular cottage meetings, Bible classes, and training courses for men and women, that have had a cumulative effect, both on the enthusiasm of the Christians and on the non-Christian community. Second, but why in former years did such work produce far less evident fruit? The answer to this question applies, more or less, to all Manchuria. It can hardly be doubted that we are watching a religious upheaval intimately connected with the political change which began in September, 1931. Humiliation, despair, misery, fear widespread and crushing, the break-up of the old foundations—these are some of the results of the change of government, which, consciously or otherwise, seems to have opened the eyes of the people to the possibility of refuge and relief in Christianity. There are indications to show that here and there, as in pre-Boxer days, men are looking to the Church, Catholic as well as Protestant, by way of a possible stand-by when the day of trouble comes. The informer with his villainous accusa-

tions may be found in any household: no one can tell how the foreign advisers or the local authorities may adjudicate. But the Church is not blind, and the people who are knocking at our doors are not at present to any large extent the rich who have most to fear.....In short, God is using the political crisis to advance, by means of defeat and loss, the ends of His everlasting Kingdom.....For the rest, the new regime is courteous and friendly, not interfering with the progress of our evangelistic, educational or medical work."

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Why Protestant Christianity is Embarrassed

RONALD HONGKONG

I. What the early Church did.

THE first Christians found themselves in a despondent and decaying civilisation. Three hundred years later they had captured that civilisation, as though by accident, as a by-product of their way of worship which was also a way of life.

The civilisation went down before the vigorous invasions of the northern tribes, but the Church preserved and gave to these tribes the civilisation of Rome and Greece, and the religious heritage of the Hebrews.

This was done without promotion or committees, but by men and women on fire with the love of God, unafraid of death, and convinced that their way of worship and life was the way of salvation for all men: and that the risen Christ, who was God Incarnate, was their leader.

II. What the Reformation did not do.

The success of this Christian movement brought in its wake all the problems of success, of wealth, and of power. In spite of its success in other ways, the Reformation entirely failed to deal with the real problem of the Church's weakness and failure—*its surrender to the power of money*. In fact, the Reformation was largely carried through by the new money-power of the cities against the old money-power of the monasteries. By its emphasis on individualism it won for the cities freedom to do what they wished in money matters, and so led directly to the rise of modern individualistic capitalism. The Laymen's Report is the latest phase of that alliance.

The second profound failure of the Reformation was this: it failed to preserve the emphasis on the Christian Movement *as a whole*, as a great supernatural act of God, for the remaking of the world, and the fulfilling of all that is good in the world's religions and cultures. It was this conviction of God-in-action that gave the Early Church its power and its success.

The history of Protestantism, is the history of a clock slowly running down in spite of frantic efforts to rewind it, (e.g. Methodist Revival: Moody and Sankey, etc.).

The over-emphasis on individual salvation has destroyed the framework of that great "eternal-act-in-time" in which alone individual salvation is worth having.

III. What the Church to-day cannot yet do.

The greatest achievement of the Protestant churches since the Reformation has been the Missionary Enterprise. The theology which made the Church concentrate on this was an inadequate theology, and has had serious reactions at home. The present embarrassment of the Protestant Christian Movement in China, is due to the fact, that a theology which makes ardent *missionaries* reveals its inherent weakness in its relation to a *settled church life*. The more the Chinese Church grows in strength and numbers, the more acute this embarrassment will become, because the theology which brought it into being is a mission and not a church theology.

For the Protestant Church in China we must then expect a period of hesitation and halting, until the new influences at work in the Protestant churches throughout the world: (Eg. the Barthian emphasis, and the Liturgical and devotional movements) have found their way into ordinary thought and practice.

The essential point of these remarks is that we should realise, that in the short 125 years of Protestant Missions, China has not seen or felt more than a partial and temporary emphasis in the whole Christian Movement.

Two things follow:—

1. Christianity must not be condemned on the strength of the very partial impact it has made so far on China.
2. Greater things than these will God do for China and for the west—in His Church.

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Christianizing Ancestor Reverence

A. J. BRACE

SOCIAL Anthropology might almost be claimed as a missionary science, first, on account of its great utility to missionaries, and second, the material upon which it has been built is largely the work of missionaries." So spake Dr. Edwin W. Smith of Africa.

Sir James Frazer remarks that Social Anthropology deals with people, and distinguishes it from Sociology, which is a study of human society in its most comprehensive sense. Frazer defines Social Anthropology, "That inquiry which seeks to ascertain facts;

first, the beliefs and customs of under-privileged peoples; and second, the relics of those beliefs and customs which have survived like fossils among people of higher culture."

Speaking of its value to missionaries, Captain R. S. Rattray, Director of Anthropological Department, Ashanti, W. Africa, says, "Necessary and valuable as the training in anthropology is to the administrator and merchant, it should be an indispensable adjunct to the training of a missionary,.... It is essential to have that *cultured sympathy with them which comes of sure knowledge.*"

Ancestor Worship, or, Ancestor Reverence, as the present writer prefers to call it, is a fair field in China for the researches of the Social Anthropologist. It is at once the most baffling of questions, the ground of dissensions innumerable, and a field prolific in misunderstanding and controversial interpretations, yet, in reality is the corner-stone of a great people's faith and practice. As such it is certainly deserving of more than passing notice.

Aristotle in his ethics, stigmatizes as extremely unloving the denial that ancestors are interested in, or, unaffected by, the fortunes of their descendants; and in effect ancestor-worship is the staple of most religions, ancient or modern, civilized or savage. Herodotus describes the burial rites of an ancient Scythian king at whose "tomb were strangled his concubines, cup-bearer, cook, groom, lackey, envoy and several horses, to assist him in the next world." This sounds much like China where the mighty dead are present with the living to protect and help them in the battles of life. In ancient China live attendants were buried with royalty. Later, wood metal and clay models were substituted to accompany the high and mighty into the land of shades. Now paper models are used and burned. Today some are so modern as to burn models of automobiles. Chu Ko-Liang, (諸葛亮) among the mountain tribes of Tatsienlu on the Tibetan Border, taught the people, instead of using their prisoners as live victims, to make heads of bread, which they did. Even today bread is called "man-teo"-(蠻頭)-"head of aborigines."

In the worship of Lares, the head of a Roman household commemorated and reinforced the blood-tie which made one flesh of all its members whether living or dead. In the beginning, a "will" or "testament," was but a mode of indicating on whom devolved the duty of conducting a parent's funeral, and together with that duty, the division or inheritance of property. The term, "Manes" is of Roman antiquity, signifying the spirits of the dead, and gods of the lower world—hence ancestral spirits worshipped like gods. A pit existed on the Palatine at Rome, where the Manes were supposed to issue forth at stated times. Offerings were made to propitiate the spirits—libations of holy water, wine, fruit, flowers and incense. Lamps were lighted and the mourners partook of the meal presented to the spirits. The Christian use of flowers at funerals probably dates from this practice.

"Preparing for death" has a different signification for a Chinese than for a westerner. He is not only preparing his soul for the next world, but makes a serious business of preparing coffin and

clothes well in advance. He is exceedingly practical. The four heavy pieces of wood made into a coffin are purchased by the filial son many years before they may be needed, in order to avoid the possible chance of being poverty-stricken when he needs to bury his parents. Old people have the character, Sheo (壽) "Long Life," worked into their grave-clothes and engraved on the coffin. On birthday anniversaries they are congratulated by their friends on their preparedness. Often the inscription is written on the coffin that will be their home some day, "Enduring as the Heavens, and lasting as the Earth," (天長地久).

The story is told of a poor widow who came into the large sum of fifteen dollars, and decided to invest this amount in gold ear-rings for her use during her life-time, and gave her friends instructions to sell them to purchase her coffin when overtaken by death. It means added merit to be dressed well and properly confined when the call comes. Death-days seem as important as birth-days in China; and sometimes more so. When a parent dies the eldest son does the honors for the family. At the grave he kneels and prays, "Let the bones and the flesh return to the earth, and may the spirit reside with us in the tablet." Later at home, an official or scholar, or sometimes the eldest son, takes a red pencil and "dots" the "wang" (王) - "king," making it over into the "Chu" (主) of "Lord." After this the tablet takes its place at the family shrine. Every home has its sacred chapel. No one is allowed to sleep above it. It opens out to the roof and looks toward Heaven.

The Book of Rites (禮記), is the great compendium of knowledge and inspiration to every filial son in China. It opens with sayings of the Master-Confucius—, "It is by the odes that the mind is aroused; by the rules of propriety that the character is established; from music that the finish of education is received. Without the rules of propriety, respectfulness becomes laborious; carefulness, timidity; boldness, insubordination; and straight forwardness, rudeness."

The character "Li" (禮) according to the "Sho-wen" (說文) is defined as "a step or act"—whereby we serve spiritual beings and obtain happiness. Confucius and Mencius both used this character for "propriety." It has the two-fold symbolism-religious and moral. "Li Chi (禮記) means, "Rules of Propriety and Ceremonial Usage." Dr. Legge observes, "The framework of Society is built on the Truth underlying Ceremonies, and Music is the necessary expression of satisfaction in the resulting beauty and harmony."

The "Grand Course" (大一)—"The Tao"—is the result of the "Great Union," (大同). It makes for a real national and international relationship. "Therefore it is said, that the Ruler being a Sage, can look on all under Heaven as One Family" (中國一人天下一家). Without learning men have the "Seven Feelings"—Joy, anger, mourning, fear, love, dislike, desire. (喜怒哀懼愛惡欲), (七情) "Ten Things" are considered right for all (Five Relationships- 五倫). Kindness of father; filial duty of son (父子有親);

gentleness of elder brother; obedience of young (兄弟有序): righteousness of husband; submission of wife (夫婦有別): kindness of elders; deference of junior (朋友有信): benevolence of rulers; loyalty of ministers (君臣有義).

"Truthfulness in speech and cultivation of harmony constitute what are called 'advantages to men.' Hence when a sage would regulate the Feelings of men and cultivate the 'Five Relationships,' if he neglect the Rules of Propriety, how can he succeed?"

"All the rules of Ceremony must be traced to their origin in the Grand Course (大一). The Grand Course separated and became Heaven and Earth. It revolved and became a *dual force in the Universe* (陰陽).

Dr. Medhurst in his "Dissertations on Chinese Theology" observes, "There can be no doubt that the reference to the whole passage is to the Almighty One who rules over all things. He is the Source of all things, and existed before the powers of nature divided, and before the myriad things were produced—the only One Being."

It is quite clear, too, that worship of God, and reverence to Ancestors were two distinctly different things. Note,—"It is only the Sage who can sacrifice to God, and only the filial son who can sacrifice to his parents. How well sustained was their reverence! How complete was the expression of loyal devotion! How earnest was the wish and prayer that the departed should enjoy the service of worship!"

"All things originate with Heaven, and man comes from his ancestors. This is the reason why sacrifice is associated with God. It is an expression of gratitude to the Great Source, and a going back in thought to the beginning of all beings. Sacrifice is not a thing coming to man from without; it issues from within, and has its source in the heart. When the heart is deeply moved it finds expression in ceremonies, and hence only men of ability and virtue can completely exhibit the idea of real sacrifice.

"All the living must die, and dying return to the earth"—this is "Kuei" (鬼). "Bones and flesh moulder below, and hidden away become the earth of the fields. But the spirit issues forth, and is displayed on high in the condition of glorious brightness."

In sacrifice the calf was used because it had not felt the appetency of sex, and is unconscious of any "dissipation." Dr. Medhurst observes, "This is a refinement on the Hebrew idea of the victim lamb without blemish."

The sacrifice was an expression of the greatest reverence, but the taste was not valued. What was held in honor was the fragrance of the offering—the wine, incense, and offerings fragrant with spices was an offering of "sweet savor" to incite the worshippers to add to their sincerity and reverence, all the graces of Character. "Worship with sincerity, faithfulness and loyalty; with reverence present the gifts with music. Do not demand blessings."

Another passage from the Book of Rites remarks pertinently on the technique of real reverence, "The filial son should not forget the looks of his parents, nor their voices; he should retain the memory of their aims, likes and wishes; as he gives full play to his love and devotion they will live again before him, and in their presence how can he worship without deep reverence! Thus in three days of purification and prayer, he will actually see them and hear their voices."

This reminds one of the Tantric cult of India, and the Black Bon religion of Tibet, when they practice the cult of Yogi, and concentrate on breathing. Yates-Brown in "Bengal Lancers" in a lively passage explains its effect; "The Lama made me place my hand, at the pit of his stomach, the other at the small of his back. Then he swelled with air and collapsed with rhythmic speed, each inhalation seeming like a light hammer-tap. Finally with breath retained and eyes upturned, he remained still, but strangely vibrant. Through his hidden energy I drew from him a sense of power, not directly from his physical envelope, but coming perhaps from all the thoughts in all the world. I saw distant minds, and souls of the dead, and reached out with fingers of the spirit, but grasped only air. As yet I could not enter."

Nathaniel Peffer in "The Collapse of a Civilization," gives a sympathetic and thoughtful reason. "The term Ancestor-Worship carries connotations of superstition. These are unfortunate and misleading. However, it may be construed in the acts of the illiterate, its origins and significance are at the other extreme of the primitive. It is fundamentally the veneration of the principle of continuity—continuity of the race—, of the unity of past and present, and extension of the present into the future. The dead are not lost but detached. Not to do them respect by the proper ceremonies, is to cast them off in oblivion, insult one's line, and isolate it in the universe."

The effort to find Christian contact with Ancestor Reverence is an old problem. The early Jesuit missionaries found in the veneration of ancestors not a mere form of idolatry to be abolished, but a great power for good to be Christianized and conserved. Reactionaries objected, and the Pope ruled against them. The result was the Catholic Church was temporarily expelled from China. Abbe Huc defends the action of the Pope, but Dr. Carter observes, "The reader lays down the book with the feeling that after all the Emperor was right, and that the Church lost a golden opportunity to make Christianity a vital force in Chinese life,—only a broadminded understanding of the deep springs of Chinese culture, and an equally clear understanding of the essentials of Christian truth will enable Chinese Christian leaders to effect a reconciliation."

In the *Chinese Recorder*, September 1924, Professor Thayer Addison, sometime on the staff of St. John's University, Shanghai, revealed that he had given serious thought to this subject by his thought-provoking article. He says, "Both for the student of religion and the Christian missionary the most important factor in Ancestor Worship is its meaning. The question of its significance has been

debated for centuries, and the expression of conflicting opinions still continues. The key to its meaning is to be found not in any summary of its outward forms, but in a sympathetic study of the motives which lie behind them. What Ancestor Worship means, is not necessarily what it seems to the outsider to mean; it is what it means to those who practice it."

Professor Y. F. Shih, of Nanking Theological College, in the *Chinese Recorder*, November, 1931, contributes a valuable discussion on "Christianizing China's Festivals and Customs."—He says, "We all regret that because the Church in China has not given proper attention to the question of Ancestor Worship, Christianity has suffered many drawbacks. For, paying respects to one's ancestors is an important duty. Does the Bible forbid us to do so? If we remove all the stumbling blocks which hinder people from accepting Christ, then we may lift Him up!"

From these and many other sources we have been attempting to discover the underlying prominent motives. Among them we notice the widespread belief that the dead depend on the living for support and care. Conversely, the dead mean much to the living, and are always watching them from the other world, reminding one of the N. T.—"their angels do always behold the face of the Father in Heaven." The solicitude for the departed is prompted by an urgent sense of filial piety. A man worships only his own ancestors, he pays no particular respect to others. It is a family affair. The deceased as well as the living are all members of the family. Death does not separate. Immortality is intensely real. There is perpetual communion with the spirits of the departed, and these take active interest in the daily doings of the living. The true filial children live, act and work as if departed parents and ancestors saw everything they did. The offerings and ceremonies are only incidental to the communication, and the principal motive is to maintain respectful contact with the venerable deceased. It is certainly a great memorial of reverence. Confucius "served the dead as if they were living, and sacrificed to the spirits as if they were present." Filial piety, speaking generally, is found in no other non-Christian religion, and this is unique in Chinese theology. This is the most potent factor and is fundamental in their religion. There is no doubt that among the masses there is ample evidence that ancestor worship is a real religion liberally mixed with magic and superstition. These things must be eradicated or sublimated to higher forms of worship.

To scholars and educated Chinese much of this seems perversion of the true meaning of ancestor reverence. For many of them the ancestors have no greater powers than when alive, and are not propitiated to secure blessings and avoid disaster. Such a one believes that no "worship" will prevent merited punishment, or extract undeserved prosperity. The moral law, or "Tao," is operative, and filial piety is real. He cares for the aged, and remembers and reverences the departed. He believes in the Fifth Commandment, "with promise," and believes China has achieved longevity for this.

In order to arrive at a fair consensus of opinion existing among our Chinese Christian leaders, the writer submitted the following

questions to half a dozen close friends;—What do you think constitutes the strong and weak points of ancestor worship? In how far can we incorporate the main tenets, or beliefs and practices of ancestor worship in our Christian faith?

The answers revealed keen and enthusiastic interest in the subject as one that merits immediate treatment and faithful consideration.

The *strong points* enumerated were as follows:—

- 1—This is the high point of morality in Chinese life. Christianity claims to be the highest, therefore it ought to include this, because Christianity also teaches filial piety.
- 2—It is a sure bond of union, and draws people together at New Year and other important holidays. It makes for social solidarity.
- 3—The spirits of ancestors can certainly have fellowship with their descendants that is highly profitable and moral.
- 4—Ancestor reverence is quite different from idolatry—because idolatry is to love something less than one's own personality. A real Christian could never regard his ancestors as gods, or equal to God.
- 5—As a man becomes old it is natural for him to wish that his children will reverence his memory when gone. There is nothing wrong about this, and it ought to mean much to the children.
- 6—In this materialistic and godless age it is surely the Christian's duty to inculcate reverence in his children at all times.
- 7—A good family naturally wants its influence to extend more than one generation. They wish to hand down all that is noble and good to the children, and keep the memory of worthy ancestors always before them.
- 8—Showing reverence to one's ancestors makes for good character foundation. The past cannot help much, but the present is highly important. Lessons from the past can help for the present and the future. Ancestor reverence is the strongest argument in favor of immortality.

The *weak points* enumerated were as follows:—

- 1—The fear that idolatry may be encouraged.
- 2—The fear that the unintelligent might have cause for stumbling.
- 3—The highest form of remembrance is spiritual; no form is needed. Europeans still use flowers at funerals, and follow questionable pagan customs at Easter and Christmas; at least customs of heathen sources.
- 4—If our ancestors are with God they do not need our poor aid. Still there is value in the Communion of Saints, if really spiritual.
- 5—There is danger of communicating with evil spirits. Saul had communication with evil spirits to his own undoing.
- 6—Many ancestors were bad men, and their examples not praiseworthy. Still we must encourage our children to see the good in their parents. Even bad men may be used to warn other. The Bible is a record of good and bad characters alike.

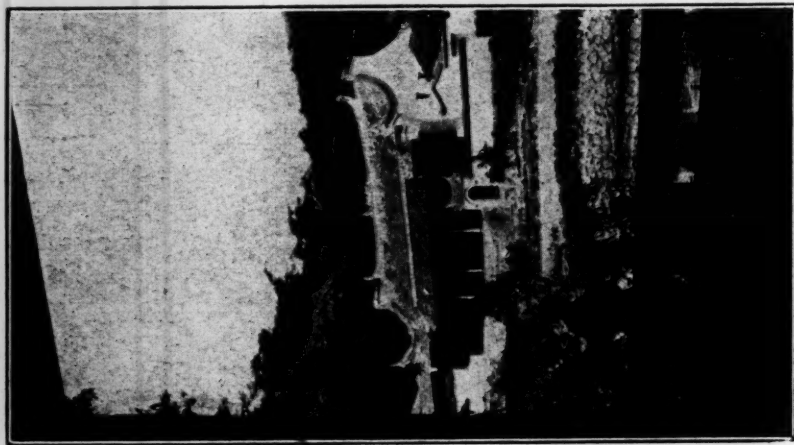


VISTAS OF THE LOESS COUNTRY, SHANSI.

Top:—Village clinging to hillside, all water at bottom of gully half a mile away. American Board Church here.

Middle:—"Pittsburgh of West Shansi" where foundries produce kettles and crockery for Shensi. Coal mine in center. Terraces faced with discarded crucibles.

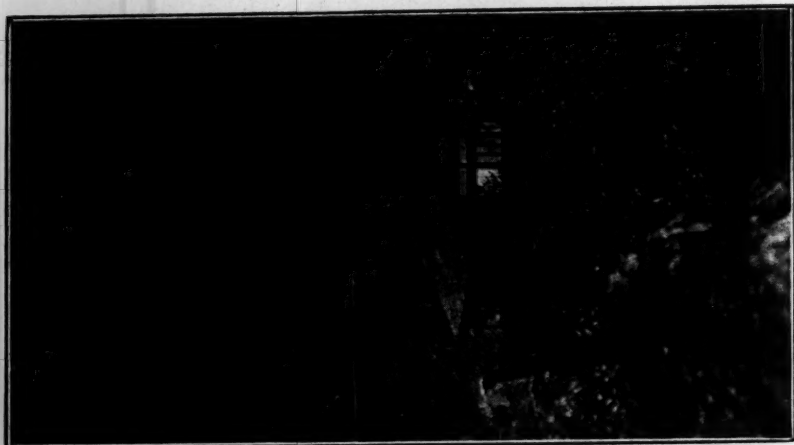
Bottom:—Typical panorama with village in the distance.



I.



II.



III.

WHERE RELIGION CALLS
 I. *Kushan Monastery, Foochow, Fukien.* II. *Minaret of Mosque, Sining, Tsinghai.* III. *Mountain Temple, Yenping, Fukien.*

- 7—Remembering the past overmuch may be like a dead hand on present and future. This will not be the case if we make our ancestor reverencing a spiritual festival. Even our Lord when He rose met His disciples and ate with them.

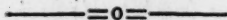
Instead of being a dead hand on the present and future, if our children are pure and well trained they can have real fellowship with the past without fear of injury, and indeed they may receive sacramental blessing and inspiration.

How can we incorporate the best beliefs in our Christian Faith?

- 1—This is imperative because modern science is making students skeptical of all religion. The real things must be kept and made more real.
- 2—Nature abhors a vacuum. Many have no faith today. We have enough truth in our sacred books which if made vital with Christian faith and experience will save our young people.
- 3—Filial piety, reverence for old age, and thoughts of immortality are vital to the Christian's faith; all are found in ancestor reverence.
- 4—All that is good in ancestor reverence can be retained under Christian sanctions so long as it is understood that ancestors are not divine. Their memories can be as helpful as church saints, and great characters of history constantly held up before youth.
- 5—Practical use of Easter Sunday as a day for visiting tombs and Christian services therewith can be made effective. Thanksgiving day can coincide with the Eighth Moon Harvest Feast. New Year family reunions can be made of unique religious value—the first five days are supposed to be free of disputes—why not longer?
- 6—A real spiritual view of God as Creator and Father instead of the God of Israel often preached would be much more effective.
- 7—It is our duty as Christians to protect the best of our culture from idolatry. Claim it for God. Do not destroy but fulfil it like Jesus.
- 8—Christians should preserve the spirit of reverence in ancestor reverence, and change the forms to fit present needs. The spirit of worship is much needed in these days. We can learn much in quiet meditation.

This study has convinced the writer that we must do as suggested at the beginning—"With cultured sympathy which comes of sure knowledge," help our Chinese colleagues make this great and needed contribution to the Chinese Christian Church. Missionary social anthropologists can help considerably by education, experiment, aid and encouragement, but the problem itself will be ultimately solved by the Chinese Christian leaders themselves. Only those who are truly Chinese and truly Christian can be trusted to find an adequate solution. For one, as a result of this study, the writer can never again use the term, "Ancestor Worship." From now on it must be "Ancestor Reverence."

To some of these old scholars we have met Jesus would say, "Thou art not far from the Kingdom of Heaven." An old Lama priest at Kong Kong Jei in the Tibetan Borderland, told us the story of the musk deer running for days with the smell of the musk in its nostrils. It was seeking the musk, and ran till exhausted, then lay down to die. In self-commiseration licking itself it discovered the musk in its own body—but too late. Truly, "The Kingdom of God is within you."



Christians and Other Religionists in China

FRANK RAWLINSON

"**R**E-THINKING Missions" referred to the possibility of better understanding and relationship between mission workers and the adherents of the religions in their environments. It is not my purpose to outline all this reference implies or indicate what it should or might ultimately involve. Many missionaries feel that it has no value but is, rather, harmful: others realize that this area of relationships needs more attention than it receives; and a small minority sympathize with the possibility of inter-religion fellowship (so far undefined, however!) suggested thereby.

The suggestion has caused considerable discussion. Religious journals at the home base, for instance, have frequently commented on the possibility of development along this line; more frequently sympathetically than otherwise, so far as I have noted them. Discussion thereof in China, however, has been sparse. Articles and official statements published in the *Chinese Recorder* commenting on or criticising "Re-Thinking Missions" have done so from other angles and with only rare mention of this particular point, though even so some decided objections to the suggestion have been registered. Yet the attitude towards, or contacts and relationship between, Christians and adherents of non-Christian religions still constitute a problem. Christian workers in China live and work in an environment wherein other religions wield considerable influence on the lives of the Chinese; and that for good as well as bad. These religions must still be reckoned with.

It is of interest, therefore, to enquire just what the attitude of missionaries towards other faiths and their adherents is and just what contacts and cooperation, if any, there are between the adherents of these differing religions. In setting forth the results of this enquiry it is not my intention to argue *pro* or *con* as to the suggestion thereon made in "Re-Thinking Missions." That I leave to others. Nevertheless it is evident that there are more contacts with and greater activity on the part of non-Christian religionists, and a more noticeable possibility of joint questing in this field, along some lines at least, than is frequently assumed to exist.

Many missionaries, it is evident, have only a meagre and vague notion of what these environing religions and religionists are actually doing. They are apt, therefore, to generalize on the basis of a limited and frequently localized notion. To base either one's attitude towards or estimate of these environing religions on a meagre acquaintance therewith is poor strategy, to say the least. The obvious need of a better strategy induced me to make this study.

In order to unearth some of the actualities of this situation a questionnaire, containing *four* questions only (!), was sent to 127 missionaries selected solely on the basis of their geographical distribution. The aim was to cover as wide a range of missionary experience as possible. Forty-two answers were received which include thirty-three percent of those to whom the questions were sent. These answers represented twenty-three centers in thirteen provinces, eighteen church or organized groups and four institutions. They furnish, therefore, a reasonable cross-section of missionary experience of and ideas about the present relations of Christians and non-Christians in China.

One correspondent feels that missionaries are "in general opposed to the position taken by the Laymen," which is probably true. His additional statement that "liberal ones regard (the Laymen's) descriptions of actual contacts as overdrawn" is somewhat challenged by the results of this questionnaire and information gleaned from other sources. In addition to the varying attitudes towards the suggestions of the Laymen, as already mentioned, the answers indicate relatively little active interest on the part of missionaries in the relationship concerned; even the minority that is active in sympathy and reciprocative approaches contains a very small number who are actually promoting that which they approve. The radius of recognition of a problem in this connection is much longer than that of effort to do anything about it; and even where there is desire to capitalize these environmental relationships there is only a very limited understanding of what is needed to achieve this.

What then is the actual attitude of these religions in China (Christianity may now fairly be counted one of them in influence and spread if not in statistical strength) to each other judged by the attitudes and relations of their adherents as seen through the eyes of missionaries?

Missionaries, at present, show very little of the iconoclastic attitude. They are much more generally "tolerant" than has always been the case. That tolerance, however, is negative rather than positive. A quite considerable proportion of them have, it is true, a "friendly" attitude. When it comes to rendering service in the form of war, famine or flood relief no discrimination is made on the basis of religious beliefs, though sometimes preference is given to those of the "household of faith" in the maintenance of famine refugee children. A minority believe that there are values in these religions that might be utilized. One correspondent asks these pertinent

questions:—"Do you think that Christianity: (a) did co-operate or not with contemporary non-Christian religions in the first six centuries?; (b) if it did not, was the policy mistaken?; (c) is there any reason why Christianity should reverse this attitude now?" More than one correspondent holds that many missionaries have no decided attitude *pro* or *con*. Another thinks most missionaries indifferent to the whole situation. It would, of course, be helpful to have another study to ascertain more than is here revealed of what Chinese Christians think in this connection.

One incident may be recorded at this point. A Buddhist priest was invited to a dinner at which a Chinese evangelist was present. The evangelist made "almost brutal attacks on the beliefs of the priest. But the priest controlled himself in almost Christlike fashion and carried his part of the conversation on a basis of dignity and courtesy." Such instances of Chinese Christian iconoclasm appear, however, to be rare.

The fact is that three missionary attitudes in this connection emerge in the replies given to the questionnaire. First, an attitude of indifference; second, tolerance that rarely extends to close contacts; third, a desire for somewhat closer relationship that is based on actual experience of the value of contacts already set up. But, in general, divergence of opinion and indefiniteness appear to mark the missionary attitude on the whole matter. Most missionaries are aware that there are other religions around them but as to whether or not a problem any longer inheres in that situation a considerable proportion of them are not aware. One correspondent says, indeed, "the relation of Christian workers to adherents of other religions is a dead issue; while another avers, "there is no attitude because there is no problem." This latter statement is, of course, an obvious *non-sequitor*. That any missionaries should feel that China's religions offer no problem to Christians working among their adherents is in itself a problem that needs attention! Both these statements hint at an explanation of the indefiniteness of the general missionary attitude that is developed later on.

Interestingly enough, judging by the experience of those answering the questions, the attitude of adherents of these non-Christian religions shows somewhat more of aggressive opposition to Christians than the missionaries or Chinese Christians show to other religionists. Most of the missionaries replying to the questions do, it is true, say that they know of no opposition to Christianity on the part of envioning religionists. Others, however, take the opposite position. Dr. Reichelt recently referred to occasional outbursts on the part of Buddhists against Christians.¹ During the anti-Christian movement Buddhists, in some places, issued strong anti-Christian literature, due partly to political motives. There are mentioned, also, cases of serious persecution of individuals by those having authority over them. Furthermore in rural districts Christians still frequently get into trouble because of their refusal to participate in communal

1. See *Chinese Recorder*, August, 1933, page 537.

activities and contribute to festive events of religious significance. For many Chinese Christians, therefore, the religious interests in their communities and families are still live issues: and that usually apart from the activities of anti-religionists or Communists as such.

The above facts modify somewhat the statement made by one correspondent that, "Only occasionally does one find enough intensity of faith to develop even the mildest opposition." There is not, however, anything resembling religious warfare between the Christians and the adherents of environing religions. Prominent leaders in Buddhism are tolerant and even friendly. Of Confucianist opposition to Christianity as such little is known. Taoists would probably be concerned with the rural opposition mentioned.

On the basis of their mutual attitudes one may fairly conclude that in many places an increase of friendly relations is possible if desired. If the situation is worth capitalizing such capitalization is within reach. In numerous centers the most friendly and cordial relationships already exist. That raises squarely the question whether such relationships should not be utilized for the benefit of all the people concerned.

What is a possible explanation of the indefinite and largely indifferent attitude of so many missionaries as to their relations to adherents of other religions? That missionaries usually have a very superficial knowledge of and acquaintance with the activities and ideals of these other religions and their adherents! Non-Christian religionists know, in turn, relatively little of Christianity. Contacts between them are fuller and more fruitful where knowledge and acquaintance of each other go behind casual observations and chance meetings. It is true, also, that many of the leaders, and a much larger proportion of the adherents, of non-Christian religions know little about the higher levels of their own faiths. For that reason it is difficult, as one of our correspondents complains, to find one of them with whom one can talk satisfactorily. This situation is further complicated by the missionary lack of acquaintance with the terminology concerned. To say, however, as one missionary does, that, "At present the missionary knows far more about Buddhism than any Chinese educated person," is to indulge in one of those weedy generalizations which sprout so easily. Over against this may be set the strong lay movement in Buddhism with many members thereof undoubtedly growing in knowledge of their own faith.

It is evident that few missionaries have or take time to dig deeply into the ideas and activities of the adherents of these other religions. All of them notice casually, of course, the state or activities of non-Christian religionists around them. That much acquaintance is unavoidable. As to what missionaries are actually doing in study along this line there is a wide variation of opinion. One correspondent avers that 'missionaries for the most part are making an individual study of this question.' Another states that "there is no study going on among missionaries on this subject." It is true, that missionaries listen gladly to lectures or addresses in comparative

religion at summer resorts. But the fact remains that few missionaries are doing consecutive or intensive study of the life and ideas of non-Christian religionists around them. Some, indeed, think there is nothing worthwhile therein to study.

Yet missionary study of these environing religions is not entirely neglected. A few individuals are studying them assiduously. Dr. Reichelt of the Tao Fong Shan Christian Institute, South China, carries on both intensive and cooperative study of Buddhism. Two missionary women in Shansi are delving into the religious life of those around them. Dr. D. C. Graham of West China is active in this field. Rev. E. Cressy wrote the chapter on "A Study of Indigenous Religions" for the volume on China published by the Fact-Finders. Some other individual studies have recently been made. One summer conference this year gave attention to this field of interest. In general, however, both the discussion and study of these relationships by missionaries is meagre.

There is also in evidence some joint consideration of non-Christian religions and relations. Some years ago the Shanghai Y.M.C.A. had a series of addresses on various religions presented by adherents of the religions concerned. In 1932 the Foochow Y.M.C.A. had a similar series on "Comparative Religions." In the latter the most outstanding representatives of Confucianism, Buddhism, Mohammedanism, Taoism and Protestant Christianity participated. The lectures were very popular, with an average of 800 in attendance each time. In the same year the Peiping Y.M.C.A. had a "Week of Religion" of the same order. In addition there is in this latter city a "Society for the Advancement of the Spiritual Life," which concerns itself somewhat with this field. These sharings of convictions probably do not lead much to the changing of them. They do, however, improve relationships and enlarge mutual understanding, neither of which can harm the religious life however conceived.

There is also some study along this line going on in Christian institutions. Such study is a regular part of the work of the College of Chinese Studies, Peiping. Cheloo University has had students doing individual investigation and gives three historical courses, one on Chinese Religions, one on Buddhism and another on Mohammedanism. Fukien Christian University is also studying "Chinese Religious Ideas" from a cultural viewpoint. Other institutions are probably following suit.

In the answers on which the above paragraphs are based I cannot detect, however, that such studying is thought of as a "common quest for truth," as the Laymen are said to use that phrase, except perhaps in one case. But they do help enlarge the understanding of Christian workers as to the actual religious situation that confronts them.

That such understanding needs enlargement is seen in the vague impressions of the actual activities and vitality of these environing religions revealed in a large proportion of the missionary answers given to this questionnaire. The following citations thereof are

significant. One who believes in Christians making approaches to the adherents of other religions said that when he sought to make them he "could not find any religions to approach." Many think the old religions are either dead or dying. "There is very little in the way of vital religion, apart from Christianity, in these parts," says another. Some other statements are as follows:—"The other religions are quiescent or moribund." "Buddhism or Taoism.... play a very small part in the daily life of the people." "In practise, as against theory, the non-Christian religions have no 'bread,' 'water,' or 'life' in them to satisfy Chinese soul-needs to day." "We cannot deal with these religions on the basis of their ideals because no one seems to hold these ideals." "The religions in this district are entirely disorganized and without public spirit." "There is no vital non-Christian religion here." "We seldom come upon anyone who can be described as in any sense a devoted follower of another faith." "In our section the non-Christian religions are what you might call defunct, their vitality and value is so low that it hardly seems worthwhile to study them."

These impressions undoubtedly accord with the experiences of those recording them. If accepted as adequate generalizations they make a black picture. They seem to allow no opportunity in any place for worthwhile contacts or cooperation of any kind between Christians and non-Christians in China. But they must not be taken by themselves. Though true for those who make them they are not true of the situation in general.

In the questionnaire no question was raised, of course, as to how these non-Christian religions should be tested. The answers thereto, however, show that subjective rather than objective tests are applied. That so many of those answering find little or *nothing* of religious vitality in those non-Christians religions and their adherents is to a large extent due to this subjective test. Though the need of it is evident, to decide what constitutes a fair objective test in this field is not my task. That is to give the other side of this situation. This shows that these religions and their adherents are not as entirely inert, lifeless or neglible as the above impressions taken alone might justify one in assuming. They still exert influence. They are forces that affect the lives of many of those the missionaries seek to reach. Some of these forces are, it is true, germs deadly to the spiritual life. Deadly germs are never, however, mere dead issues! The germ of pneumonic plague, for instance, is deadly enough. But to treat it as a dead issue is to allow it to work unhindered its fell effect. Furthermore, there are in these religions and their adherents elements that are good as judged even by tests in the minds of some of the critics thereof answering this questionnaire.

To deal with the contents of these religions or analyze in detail the religious life of their adherents is not the aim of this study. That in many places they show both physical and religious deterioration is evident. That they are in general weakly organized, as Christians understand that term, is also true. Yet the Buddhists, it should be

noted, have an emergent general organization and, according to recent investigations, the Taoists are somewhat active along the same line. Moslems, also, have organizations of their own.

Peasant religion with all its crudities still retains, in many places, much of its old momentum. A recent study of religion in Fukien proved this.² Even the power of superstitious animism to set up objects of worship is not dead. Some fishermen, for instance, caught an unusually large turtle near the mouth of the Yangtze recently. He was so big they released him. But after catching him three times they decided he wanted to be caught. He was accordingly taken to Zangzok, Ku., and put on exhibition. Some folks thought they noticed that when dubbed "kwei" he wept. When addressed, however, as Commander-in-Chief of the Dragon King's Hosts he showed signs of pleasure! This caused quite a furore in the town. But he would not eat! So worshippers subscribed to and affixed a silver plate to his shell and escorted him in solemn procession through the town. Two abbots led contingents of richly clad monks therein. He was then put on a special launch and taken out to sea and there again released. He was later found decomposed in the mouth of a creek.³ Such animistic superstition is still operative in many places. That it does not impinge violently upon the consciousness of all the missionaries is no proof that it is equally inoperative in the lives of those around them.

The influence of these old religious ideas often persists in minds under Christian influences or in Christian institutions. A study bearing on this aspect was published in the *Chinese Recorder*.⁴ I was talking quite recently with the missionary ex-president of a large Christian university. For a number of years he has delved into the minds of the students in that institution. It was interesting to hear him say that ideas from China's religions persist quite frequently in the minds of Christian students, and even influence their attitudes. This is a sub-strata of the influence of environing religions that is none the less real because so often unrealized and unstudied by Christians working with those affected thereby.

Of Confucianism as a system—religious or ethical—little can be said as to its aggressiveness at present, though in some places it finds expression in the older forms and still permeates much of the thinking of the Chinese. A recent study of Taoists on Laoshan, Shantung, shows, also, that even among them one can find cases of earnest attention to religion as it is understood. It is, however, among the Buddhists and Mohammedans that streams of religious interest and effort are most in evidence. The Buddhists, mainly perhaps in urban centers, are quite active. T'ai Hsü and Yin Kwang⁵ are leaders of the two modern wings of Buddhist thought and emphasis. Their influence is widespread. The revival amongst the Buddhist laity has already been mentioned. Not all these laymen

2. See "Fukien Folkways and Religion"; *Chinese Recorder*, November, 1933.

3. See *District of Shanghai News Letter*, September, 1933.

4. January, 1930, page 23.

5. See *Chinese Recorder*, August, 1933, page 536.

are, by any means, unintelligent or uneducated; and, contrary to the assumption of some of our correspondents, a considerable proportion of them are students and young people. Apparently middle-class intelligentsia are most prominent among them. While these points do not offset entirely the derogatory impressions cited above they do run counter to any generalization that Buddhism is quiescent or moribund. Among the Mohammedans, also, there is considerable activity. An insight into the live thinking being done by some of them is given in the article on "The Historic Centers of Islam."⁶ Passing references are made in the same issue of the *Chinese Recorder* to a new sect and a forward movement among Moslems.

Because in many places adherents of these religions show little or no impulse such as missionaries would count religious does not mean that any of these systems are altogether dead issues or that none of their adherents are trying to live out religion as they understand it. One correspondent states that "deep-springing worship seems to be pitifully lacking in these parts." Another says, "We so seldom come upon anyone who can be described as in any sense a devoted follower of another faith." The difficulty here is that the test as to what constitutes religious devotion varies with the adherents of each religion and even among the missionaries. That there are numerous examples of religious devotion among these adherents of non-Christian faiths is quite evident. I have myself seen them in a devotional attitude that was striking in its concentration and intensity. But the object of devotion varies. This makes it difficult for a missionary to recognize the devotional spirit in a non-Christian even when it exists. Furthermore, religious devotion is usually manifested when the devotee is quiet and retired. It is rarely exhibited in public. Few missionaries have either the time or inclination to follow religious devotees into these intimate times. Superficial and casual observers of the religious life of non-Christians miss, of course, such devotion altogether. Often it can only be found, indeed, by diligent searching and sympathetic questioning. Non-Christians, too, have difficulty in judging as to the devotional spirit of Christians and for much the same reasons. For instance, a Moslem some time since accompanied a missionary to a service in a Protestant church. During the service he frequently asked, "When, will the worship begin?" He would not, of course, have any opportunity of knowing of the private devotions of many of the Christians taking part in this misunderstood service of worship. Here is a situation where suspended judgment on the part of all concerned is highly desirable.

That China's non-Christian religions are patchy is true. The religious life of China is, in fact, somewhat like an extensive desert wherein are wide stretches of aridity where no life seems manifested, while interspersed here and there are miasmatic swamps and oases, in the latter of which a weary traveller may find rest and refresh himself. Some missionaries, apparently, know only the arid stretches; others only the miasmatic swamps: some others do, however, wander

6. See *Chinese Recorder*, October, 1933, page 636.

into the oases. Thus to say that these religions are negligible or have no influence today is not true. Even while Confucianism as a system has been relegated to a back seat its age-old tenets still affect the daily conduct of many Chinese. A system of thought built into the life and psychology of a people is not eradicated because of a change in the political system or because, like all other systems of religious thought or philosophy, it has been the target of anti-Christian sharp-shooting. A common or corporate consciousness is not strong in the adherents of these environing faiths: in Confucianism and Taoism it is almost absent: it exists in Buddhism, however, though it is not general, and is in Islam quite pronounced.

The above paragraphs are not intended to suggest what these still existent religious influences can or will do for the future of China. They do show, however, that we cannot set the date of their obsequies. They may or may not regain their old momentum. But the fact that they are active even in a patchy way shows that they cannot be ignored. Nor can they be effectually disposed of with ignorance used like a magician's wand. They necessitate understanding on the part of those who would meet in a better way the needs they have sought and still seek to meet.

The paragraphs above vary on the degree of their conclusiveness as to the strength or weakness of the religious impulse and vitality in each group concerned. It is not possible, either, to present general conclusions with regards to the activities of adherents of other faiths along lines of promoting human welfare. It is, however, true that many missionaries also generalize at this point on the basis of a local experience and conclude that the adherents of other faiths in China do nothing worthwhile to work out their ideals. "They are entirely without social-mindedness," says one correspondent. In another connection he avers that, "So far as I know non-Christian religions are doing nothing for the living in which Christianity might cooperate." Another feels that in his section the non-Christian faiths present no "constructive effort for the betterment of the people." Another reports that "during famine relief work none of the non-Christian religions took part."

Some of those who answered the questionnaire, however, referred to social efforts as being in evidence among adherents of non-Christian religions. Such efforts are certainly expressions of ideals and are sometimes rooted in religious conviction. That these, too, are scattered and not generally participated in by all the adherents of any particular religion does not invalidate their value. Those who note evidence of such ethical activity are sometimes led to underestimate it as an expression of religious impulse by the fact that most such effort is carried on by individuals rather than by religious groups as such. This is partly the fruit of the organizational weakness already mentioned. But even so Buddhists as such have ideas of social reform and the Moslems apparently are looking somewhat in that direction. What is done is not heralded often as the fruit of their particular faith but is usually an expression of humanitarian interest.

There are undoubtedly many non-Christians or adherents of other faiths (their exact status cannot be easily determined) who either as individuals or members of social organizations contribute to and aid flood, famine or other relief work. Benevolent societies abound in Shanghai and probably in other cities, also, though how far these are related directly to religious groups cannot always be determined. Practically every organization for the public good in Peiping, to mention another city, contains both Christians and non-Christians. In the same city "ardent Buddhists and Confucians are very much interested in the Social Service features" of the Y.M.C.A. A priest in the Swatow district organized burial societies (with mixed motives, perhaps) to assist those needing help in this connection. The funds came from wealthy men acting on a Buddhist motive. One correspondent states, "Buddhists and Confucianists aid in the financing of Christian schools and hospitals. I have yet to hear of Christians aiding in Buddhist and Confucian projects." I did personally, however, hear that a man prominent in American shipping circles contributed pillars to a Buddhist temple. But at the moment I have no information as to how far Christians contribute to enterprises other than those under Christian auspices. As individuals, therefore, non-Christian Chinese are widely active in doing things for the living. How far this is directly motivated by ideals coming from the non-Christian religions I cannot say. Such motivation is certainly present in many cases.

While it is true that adherents of other religions act more as individuals than as groups under the banners of their faiths, when they have one, it is equally true that religious groups *as such* do engage in social welfare efforts. Of these I give a few instances only. Some time since some of Tai-Hsü's young followers in Wuhan informed Dr. Reichelt that among the 30,000 lay followers in that district there were sixteen doctors, partly educated abroad, who had promised to conduct a free dispensary for the poor because they had entered the Path. In 1932 the Cheng Wang Temple, Shanghai, spent upwards of Mex. \$30,500 to train the idle, give free medical service, relieve women and children, shelter the homeless, help the disabled, and provide masses. The Red Swastika Society figured largely in war relief work in Shanghai. It assisted in the rescue of 150,000 persons, organized 30 refugee camps, arranged for six emergency hospitals which cared for 1000 wounded soldiers, buried 500 corpses and assisted refugees to return to their friends. In 1926 Moslems in Peiping set up good organizations to care for refugees and have, as such, done efficient relief work along other lines. It should be noted, too, that where Moslem influence is in control in West China opium is not grown. Of such efforts by Confucians or Taoists organized as such I have no information. I do not pretend to have told all the tale. I have given enough, however, to show that in some centers at least adherents of non-Christian religions as such engage in activities looking to social betterment. All that noted above is, it is true, ameliorative rather than reconstructive service. Nevertheless it is service for the living done by non-Christian religious groups. Could not, one inevitably asks, these interests and motives be more

widely coupled with community and social enterprises in which others than themselves are concerned? They are potential and all too often unutilized forces for community betterment.

In what has already been written there are hints of many contacts between Christians and adherents of non-Christian religions in China which go much farther than merely accidental and casual meetings on the street. Some additional information may be added that will make these stand out more clearly. In Chengtu, Szechwan, for instance, Christians and non-Christians, the latter undesignated as to religious affiliation, cooperate as individuals in various social enterprises. They are united in carrying on a branch of the Red Cross, in working in the United Charities of the city and in supporting an Orphanage and an Old Peoples' Home. There is also a Blind School in charge of a missionary which is supported by both groups and controlled by a board of directors which represents both. Quite a number of our correspondents mention having friendly relationships with priests and other adherents of these environing religions. In a number of cases such friendly contacts are fairly close and mutually beneficial. In Peiping relations between Christians and Moslems are very cordial. A temple keeper in the vicinity of that city once welcomed a missionary and his Chinese colleague to his temple and invited them to make it a preaching chapel. This invitation was acted upon for some time. One city Y.M.C.A. estimates that eighty percent of contributions thereto come from non-Christians; a fact which, of necessity, involves contacts with adherents of non-Christian religions. In another city a Buddhist priest and a Mohammedan business man have close friendships with missionaries. In another city Y.M.C.A. a considerable number of Buddhist priests from a prominent monastery nearby were members thereof. In view of the fact that Christians are tolerant towards adherents of other faiths and the latter show only sporadic and weak opposition to Christianity, such friendly contacts are probably more numerous than my information shows.

These friendly contacts frequently merge, also, into cooperative effort with Christians as such both on the part of individuals and religious groups as such. The former, indeed, has already been indicated. There is widespread cooperation in famine and flood relief and other philanthropic enterprises, which involves both types. In a city Y.M.C.A. one or two prominent lay adherents of Taoism and Confucianism rendered valuable assistance in its annual membership and finance campaign. In another city a Mohammedan acted as captain of one of the Y.M.C.A. canvassing teams. In the same city Confucianists sometimes subscribe liberally to Christian Social Service undertakings. In yet another city Buddhists, Confucianists, and probably Taoists also, contribute to a small orphanage in charge of a missionary. It is relatively easy to secure prominent Buddhists and Moslems to address gatherings under Christian auspices. When Ma Ahung, Principal of the Ch'eng Ta Normal School made his trip to the historic centers of Islam,⁷ the details of the trip were arranged

7. See *Chinese Recorder*, October, 1933, page 636.

by a foreign secretary of the Y.M.C.A. Wherever, too, there has been joint presentations of different religious ideas there has been individual cooperation between religionists as such.

To these instances of individual adherents of non-Christian religions cooperating with Christians can be added cases where such cooperation was between the two acting as religious groups. Temples are often lent to Christians for retreats and conferences, sometimes with, sometimes without, consideration. In Tientsin five years ago a group of Buddhists came to the pastor of a Christian church and the Christian middle school principal and proposed that they would furnish the money if the Christians would furnish the accommodations and personnel to care for refugees made by the confusion arising when Chang Tso Lin was driven out and the Nationalists came in. Thus about 1200 women and children were cooperatively protected from the ravages of disorganized soldiery. A "Women's and Childrens' Refugee Committee" under Christian auspices in North China has been administering aid to the victims of recent military operations. To this committee two associations shipped relief material with the request that it be distributed as needed to Catholics, Mohammedans and the Salvation Army. The Mohammedans, about seventy percent of the population concerned, presented their request for aid to this committee. Later a missionary met representatives of the two associations in a Mosque and arranged for them to make one organization. Mohammedans offered to make the necessary house to house investigation and report the results to the missionary.

It is evident, therefore, that there are both some contacts and cooperation between Christians and adherents of non-Christian religions in China. Not often, however, are these the fruit of action by non-Christian religious groups as such. There are many places where religion in China as such is automatic and resulting in little or no social effort. Furthermore none of the non-Christian religious groupings are as such engaged in as many and varied forms of social activity as the Christians. The latter, indeed, have largely initiated modern social effort by religious organizations in China, and are nearer setting up a comprehensive social program than all the rest of the religious groups taken together. Nevertheless Buddhists and Moslems are active along both religious and social lines. Even Taoists and Confucianists as such are not entirely inactive.

These facts inhibit us from generalizing as to the absolute deadness or negligibility of these religions and their adherents. Among these adherents of non-Christian religions there are all too many bad samples judged by any standard. But Christians who have rightly objected to anti-Christians judging their movement by its bad samples need also to take care they do not fall into the same mistake with regards to the non-Christian religions around them.

To a considerable extent the field of these relationships is a no-man's land. Even many of those who travel across it in friendliness do little to follow up their friendships. The attitude of such

is, indeed, one of tolerant futility. Yet those who live and work in a community with other people, no matter what their religion, have problems and needs that are of necessity common to both. More study of these common problems and needs is needed.

What do the correspondents, whose information has furnished the basis for this study, think should be done about this situation? One of them says, "I am persuaded that one reason we make such poor progress in our presentation of Christianity is because of our failure to explore and understand the religious beliefs, however, inarticulately and tenuously held, which enter into China's spiritual heritage." In a conference of preachers held recently in a North China district there was discussion of the subject of the "proper Christian attitude toward other faiths." A missionary correctly pointed out that practical social efforts between Christians and adherents of non-Christian religions are comparatively easy, but that religious fellowship is not. In support of that statement this study has revealed some cooperative study of different faiths but only one case where anything approaching religious fellowship is in evidence, and many missionaries look askance at that. There is not, therefore, much in China in the way of a "common quest for truth." It is equally evident, however, that there does exist an extensive *common quest for human welfare*. There is, too, some feeling that this quest should be followed up more assiduously. It affects directly all efforts to better community life, one of the emerging emphases of the Christian Movement in China. It is common in the sense that certain ethical values are jointly held and certain social challenges jointly faced. For the extension of this common questing for human welfare the way is open in many places and is already evident in more centers than is realized.

Finally it is evident that the small amount of study going on of the values upheld by and the activities of adherents of non-Christian faiths could and should be greatly extended. The adherents of all these faiths in China use a number of religious terms in common. What meanings does each of them give, for instance, to love, faith, salvation and God? The contents of these and other terms vary as between the different faiths and even between various groups within them, including groups of Christians. Some study of the differing contents of these terms would go far to promote understanding of the religious ideas and ideals of those using them. As a starting point for a common quest for truth, indeed, such a study of terms would be very suitable.

One can only conclude from this study that for those who know little of what these other faiths are doing it is easy to underestimate their actual influence, for good as well as evil, in the daily living of the Chinese. But these religions cannot be judged fairly or understood properly on the basis only of the widespread evidences of their deterioration and the inadequacy of their efforts at social betterment. We must know what the best among them are trying to do as well as

judge them by the worthless things the many bad samples are doing. Because their efforts upon Chinese life are often hidden and undesirable, we must not overlook the subtil and unknown influences arising therefrom which constitute an urgent problem for Christian workers.

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Our Book Table

The Facts About Missions

LAYMEN'S FOREIGN MISSIONS INQUIRY. *Regional Reports* (3). *Fact-Finders' Reports* (4). *Supplementary Series*, Orville A. Petty, Editor. I, IV, India-Burma. II, V, China. III, VI, Japan. VII, *Home Base and Missionary Personnel*. Each volume, \$1.50, U.S. currency. Set of seven volumes, from the publishers, Harper and Brothers, New York, \$8.00, U.S. currency, postpaid. The Chinese American Publishing Company, 78 Nanking Road, Shanghai, can supply volumes II and V.

These seven volumes contain 2692 pages of facts and comments on Missions. Edinburgh gave us nine volumes and Jerusalem eight, the three studies together provide a total of about 8,290 pages of history of the modern Christian impact upon and penetration into the Oriental world. The three *Regional Reports* of this series make extensive use of the *Fact-Finders' Reports*. One should, therefore, read the latter first to see the situations as the *Fact-Finders* saw them.

While it is true that the lively discussion that ensued on the appearance of "Re-Thinking Missions" has whetted interest in these volumes the Editor does not apparently expect every missionary to read the whole seven of them. This is suggested by the fact that volumes IV, V, and VI each contain the chapter on "General Review of the Research Work of the *Fact-Finders* in India, Burma, China and Japan." This is undoubtedly one of the chapters that every missionary should read. It indicates, among other things, that this study was far from as superficial as some have assumed.

Mission administrators and those in positions in national Christian organizations will want to read all seven volumes. All missionaries should read the volumes dealing with their particular field and that on the "Home Base and Missionary Personnel", as well as the chapter mentioned above. This reviewer confesses that he found this latter volume of the most pungent interest. Dr. Fennel P. Turner speaks therein in high terms of missionaries in general. Other studies in this volume indicate, however, that generally speaking missionaries are quite individualistic and very inadequately prepared for their modern task. The study of reasons for missionary withdrawal, for instance, gives insight into missionary psychology that is, to say the least, sometimes disconcerting. The scrutiny of the problem of the relation of missionaries to board administrators, missions and their colleagues reveals how human missionaries are, and how frequently they succumb to those very spiritual dangers against which they preach. It takes a hundred volunteers to provide twenty-five missionaries and even after that selective process is completed tragic misfits, for which the missionaries are far from always to blame, frequently occur.

In the volumes on "China" this reviewer found two chapters of particular interest. The first is the Preface by H. Paul Douglass, Director of the *Fact-Finders* for China, on, "Some Major Problems of the Christian Evangelization of China." This is a verbal picture of the Christian Movement that can and should give one furiously to think. The second chapter of special interest is

that by G. W. Sarvis, formerly of Nanking University, on "Study of Missions in Szechwan." This gives a complete picture, though whether or not missionaries in Szechwan agree with all the splashes of paint thereon we do not as yet know. Probably not! Interestingly enough we have heard of some who are, if anything, more critical of the Fact-Finders than of the Appraisers.

In addition to the above, volumes I and II, Regional Reports, contain general introductory chapters which should be read by all. Volume I, India-Burma, has an Introduction, by William Ernest Hocking, which is at one and the same time an explanation of the mind of the Appraisers and a reply to certain criticisms of "Re-Thinking Missions." A reprint is available in China. The second general article is found in volume II, China. This is a most interesting historical survey of missions by Rufus M. Jones under the title, "The Background and the Objectives of Protestant Foreign Missions." Both these chapters bring into relief the interest all these Laymen had in the mission project and the sincerity of their purpose both in their arduous study and their final recommendations.

No one individual can be expected to criticize adequately or fairly these seven volumes. The *Chinese Recorder* will, we hope, publish in the near future some comments and criticisms on the Fact-Finders' volume on "China". A general comment or two may, however, be ventured. We note, for instance, that the Fact-Finders' volume on "Japan" contains many charts and a much more detailed discussion of Japan's economic problems than their volume on "China", which confines itself more to religious problems. This difference may be due to the fact that Japan being smaller and better organized such survey material was more easily obtainable there than in China. This suggests, of course, one of the major problems of all those seeking to rebuild life in China—the vastness of its population and problems. No group, political, economic or religious, can do more than survey these problems in part and then tackle one segment of the part surveyed.

To turn to the Home Base, in volume VII, we note with interest that the main source of supply for missionaries is the small denominational college with the major educational institutions decidedly weakening in mission tradition. New England institutions, for instance, are ceasing to be producing centers of missionary purpose; Williams Colleges, seat of the "Haystack Prayer Meeting," not having had a single volunteer sail in five years and only five in twenty-five years. Interestingly enough while the majority of missionaries come from denominational colleges it is stated that students are weakening in their denominational loyalty and interest. We wonder how far this latter statement is true. How far has the dominance of denominational colleges in preparing missionaries, for instance, helped to make Christian Unity almost a "dead issue" in China?

The reader of these volumes, while he may find the Fact-Finders sometimes easier on the missionary personnel than the Appraisers, will have no ground for complacency. Not only is the conviction as to what missions should do shifting, but the relation thereto of awakened "mission" peoples and the rise of a new indigenous leadership is changing all the problems, even though many still react to the old motives and work in unchanged ways.

In "Re-Thinking Missions" the weaknesses of work on "mission" fields and the need of reconstruction thereon were most in evidence. In contrast the volume on the "Home Base" is not sparing of criticism of supporting Christians and institutions. In short the Fact-Finders and Appraisers have sought to sum up what they find missions to amount to and tell what ought to be done about their inadequacies in relation to the modern situation. Fortunately neither expects all the changes to be carried out in either a short or specified time.

A minor criticism may be recorded. In many cases the names of writers of quotations used are given; in many others not. Again some of those who are quoted or referred to directly in particular places are listed in the Index; many others not. In the Index on the volume on China (V), for instance,

the Fact-Finders list 34 names only. A study recently made shows, as a matter of fact, that 387 names, beside the Fact-Finder's staff, occur in this one volume, to which a total of 659 references are made. No principle, however, seems to have determined which names should be indexed and which not. As a guide to checking up on those quoted the Index is, therefore, unsatisfactory. Where, also, long quotations are made with no reference to the writer there is no chance of deciding for or against the value of the quotation on the part of those on the fields studied. The listing of names in the Index, therefore, and the decision as to the value of certain quotations depends entirely upon those making them. This militates somewhat against revealing in their fulness the breadth and carefulness of the Inquiry. F. R.

HOW CHINESE FAMILIES LIVE IN PEIPING. *Sidney D. Gamble. New York, Funk and Wagnalls Co., 1933 Pp. xvii, 348. \$3.00 Gold. French Book Store, Peiping, distributors in China. Special price to missionary educators and social workers, \$6.00. Silver.*

It has always been a mystery to westerners how a Chinese family of four or five persons can live on such a miserably small income as \$10 a month, and yet in many cases make ends meet. Scholars, foreign as well as Chinese, have attempted at various times to study this problem, but, since the family budget touches the very core of that family secrecy which the Chinese are none too willing to reveal, the results have mostly been unreliable. Mr. Gamble's book may fairly claim to be the first successful treatment of the subject.

The source material of the book includes the detailed accounts of 283 families for an entire year ending November 30, 1927. These families are a representative group with incomes from \$5.00—\$550.00 per month, 48 per cent receiving less than \$30 a month and 13 per cent more than \$100 a month. The families are well distributed throughout the city and include Chinese, Manchus and Mohammedans. The size of the family ranges from two to twenty-four persons; 4.6 being the average. These facts indicate that these families are fairly typical of the large non-industrial cities in China. Careful study of such a book will, therefore, throw much light upon the true life of different economic levels with the exception perhaps of the very richest.

After the first two chapters, which are of an introductory nature, the author has seven chapters to show how average families with different amounts of income secure and spend their money. Chapters are devoted to such subjects as income, food, food details, clothing, housing, heat, light, water and miscellaneous expenditure. While averages give a good impression as to general conditions, the true picture of individual cases is often obscured thereby. To know how families on a certain economic level earn and spend their money on the average is important, but it is at times also necessary to know how some families on the same level manage to save money, while others have deficits. In order to bring out such individual situations, the author devotes one chapter to individual family budgets. In this twenty budgets are given as examples of families in different income groups. They are chosen, apparently, to show some families which have a surplus, others which have a deficit, and still others which have unusual family problems and budget items.

The chapter on weddings and funerals is most interesting. The prominence given to these two items shows that the author understands Chinese folkways and mores; for in China weddings and funerals are always outstanding events in the social life of the family. They often bring about economic crises too, due to the excessive amount of money spent for either or both. A detailed and interesting study of them, such as Mr. Gamble's has not heretofore been made. This is one real contribution this volume makes to our general knowledge.

Sociologists and economists, especially those in China, should welcome this volume, as analytical study of such a subject is fundamental to any real understanding of China's teeming millions. To social workers and philanthropists, such a book will serve as a guiding torch to reveal how and where their efforts should be directed. Finally, such a book should be brought to the attention of enlightened high officials, especially those in power. The cold facts of the misery of the poor and humble, reduced to figures and tables, ought to convince them that something should be done on their behalf. Charles L. Wu.

THE USE OF MATERIAL FROM CHINA'S SPIRITUAL INHERITANCE IN THE CHRISTIAN EDUCATION OF CHINESE YOUTH. *Warren Horton Stuart. Kwang Hsueh Publishing House, 140 Peking Road, Shanghai, Cloth, \$3.50 silver.*

One result of the investigation by Laymen into Christian work in China has been a sharpening of realization that one glaring inadequacy of the Christian Movement in China is the poor pedagogical approach of the missionaries. This means that in their attempts to give their message utterly inadequate attention has been given to the understanding and use of ethical and religious ideas in the cultural inheritance of China. In short they all too rarely understand and apply the pedagogical principle of attention to the apperceptive mass in the minds of those they seek to help.

Dr. Stuart, as the result of being the son of a missionary and having been a teacher in China, realizes keenly this inadequacy. He believes that the Christian Movement should endeavor to preserve all that is natural and noble in the old culture without compromising on what is essentially Christian. "In stressing, (therefore), the point-of-contact method in missions, his dissertation is (he believes), simply stressing a principle which Christianity has always followed, namely, the use of indigenous elements". (page VIII) He does not discuss, however, the many difficulties missionaries have created in connection with such attempts as have been made in this direction. Neither does he emphasize the fact that sparse acquaintance with these indigenous elements is after all the chief explanation of their inadequate efforts to use them.

All too many missionaries deliver their message as though the minds they seek to reach are blank and empty or at the best filled altogether with rubbish. Dr. Stuart notes that the returns from a questionnaire sent out to students in Protestant schools, and other thoughtful Christians in China, asking "what help had been received from 'China's spiritual inheritance,' and what materials from that source one would include in an ideal scheme of Christian education" were "disappointingly vague and meagre." (page IV). This indicates that the pedagogical method used involved a break (or an attempt to make a break) with the apperceptive mass. In any event it means that the contents of the minds of the Chinese had been ignored and that there was little realization on the part of those questioned of the still persistent though unnoticed influence of "China's spiritual inheritance."

Dr. Stuart attempts to show how valuable indigenous elements may be used and collates a lot of them for such use by teachers. The influence of the Chinese home is discussed at length. This reminds us that many missionaries who pay little attention to these indigenous elements overlook the fact that the home in China is still, for most of its young people, the paramount educational influence. Then Dr. Stuart deals with festivals, stories, proverbs (taken from "Chinese Religion as Seen Through the Proverbs", Plopper) sacred places and the Chinese appreciation of nature, all treated so as to indicate their usability in a Christian scheme of education.

The second part of this volume (202 pages in all) shows how certain Christian objectives can be furthered by the use of these indigenous ideals and elements. These objectives are, The God-Relationship, Jesus Christ, Christ-Like Character, The Good Society, and the Christian Life Philosophy.

In order to show how these objectives may be advanced Dr. Stuart draws on many sources, classical as well as others less commonly known. When gathering these he made a list of words in "Williams' Chinese Dictionary" bearing moral-religious meanings, and then studied the more important of these through "the Collected Commentaries of the Shuo Wen." Then he made a careful scrutiny of material gathered for him from 382 Chinese authors. Other material was also gathered and studied. The result is, in general, a compilation of material useful not only to teachers but also to preachers. Inasmuch as in most cases the original Chinese of the quotations used is given as well as a translation thereof these are immediately available to those wishing to use them. Dr. Stuart has, therefore, painstakingly mined and compiled a wealth of material that is unable by Christians because, in most instances, it accords with Christian ideas and ideals. All this shows that in so far as the Chinese know the ideals of their own teachers (they permeate the common mind much more than is often realized) Christians do not have to assume that everything they bring is new.

The compilation finally achieved is in general usable. Modern students, however, will not react favorably to quotations reminding them of the older status of women in China. In the quotations dealing with the Chinese idea of God one feels that more might have been made of His love and a little less emphasis laid on His sovereignty. Much more might have been said, also, about the "Golden Rule" in China and something about the common welfare as a social objective even in China's past. This volume, too, is not quite fair to Mo Ti in stating that his *summum bonum* consisted of wealth and population. The end of man in his philosophy comes much nearer being the will of T'ien than these materialistic values, though he does urge that keeping this Will would be beneficial along both lines. Here and there, too, translations do not always seem to be as apt as they might be, but this seeming is due in part to the different approach of another mind. We should like to see, also, an index.

These inevitable minor criticisms aside we have in this volume material for lessons in religious education already to hand. For students advanced in English it might even be used as a text-book though not intended as such. On the whole it shows how close together are many Chinese and Christians' thinkings on the highest aspects of life. Interestingly enough one chapter shows how "The Three Principles" are not only rooted in China's past but also related to modern ideas. That may explain, in part, why Sun Yat-sen got them over. In any event it suggests that an effective Christian message must be rooted in China's past as well as in Christian history and practice. F. R.

THE LIFE OF CONFUCIUS. Kwang Hsueh Publishing House, 140 Peking Road, Shanghai. \$2.00 silver.

This is a small volume bound in Chinese style. It begins with a short and condensed biographical sketch of Confucius. Most of it, however, is filled with rubbings and pen reproductions of old pictures illustrating the legends, important incidents and occasions when Confucius uttered some of his best known sayings. These together give one an interesting glimpse into the life and times of Confucius and suggest something of what must have been his real spirit as he sought to influence his contemporaries and delve into the lore of China's past. The Teacher is thus seen in his natural setting. A short explanation is given in English at the bottom of each pen sketch. While these give insight into the practical wisdom and experiences of Confucius they do not lead one often onto the highest levels of his thought. In other words this Life shows Confucius as ordinarily seen and does not hint much at the extraordinary position and influence he wielded after death. It is Confucius living rather than Confucius as venerated after his followers had had time to meditate on his teachings. It is the human teacher rather than the exalted object of veneration.

CHINESE-JAPANESE WAR. *Julia E. Johnson, Compiler. H. W. Wilson Company, 958 University Avenue, New York City. Single copies U.S. currency \$0.75; four copies U.S. currency \$1.60.*

This is a brief, condensed and fairly well balanced treatment of a complicated, highly controversial and problematical subject. There is a lengthy bibliography of articles and books thereon though, unfortunately, no index. The book is divided into three sections, General Discussion, Affirmative Discussion and Negative Discussion, the second giving the Japanese viewpoint and the third the Chinese. Among the most interesting of the documents quoted is the last in the third section, "Plan of World Conquest". This is taken from the *China Critic* and is a letter of General S. Honjo addressed to the Japanese Minister of War. It is not presented as the avowed policy of the Minister of War. But insofar as it reveals the thinking of militarists in Japan it shows an idea that aims at the complete control of China in addition to Manchuria and Mongolia, the penning back of Russia and the driving back of England and the United States. Much that has happened fits into it and it carries out the spirit of the alleged Tanaka document, which is mentioned as though there were no doubt as to its authenticity. To read this book is to realize that the Sino-Japanese problem is far from solved and that anything may yet happen. F.R.

THINGS NEW AND OLD. DEAN INGE. *Longmans, Green and Co., London. 1933 pgs. 105. 3/6.*

This new volume by Dean Inge contains his lectures to the students of Cambridge University in the early part of this year. With the background of the post-war conditions, moral, spiritual, economic, political, in mind, Dean Inge undertakes to revalue the Christian inheritance which is England's and indicate what Christianity as "the religion of the Spirit, has to say about God, the world and ourselves." From his richly furnished mind the dean brings forth many treasures, both new and old. "You cannot put things right by making an abrupt break with the past. You cannot create a new society or a new religion; you might as well try to build a tree....Our civilization has had a severe shake, which has precipitated several changes which would have come about slowly without them....what can be shaken has been shaken that the things which cannot be shaken may remain.".... "It is not the economic situation which is so bad. A nation which can spend five hundred millions a year on alcohol and tobacco and two hundred millions on betting and gambling, not to speak of other costly follies, is not really poor. The call to us is that of the prophet, "Wherefore do ye spend your money on that which is not bread, and your labor on that which satisfieth not?" "The very core of His (Christ's) teaching is that all reformation must come from within." "You will find that the so-called ages of faith were not ages of faith at all. They were ages of superstition, and of priestly domination, but not ages of faith." "A priest is never so happy as when he has a prophet to stone.... Those who find any continuity between the Jewish priesthood and the Christian ministry are rewriting history to suit later theories. The Gospel was in its origin a purely lay movement." "We groan over our empty churches. I know of some which would be emptier if the gospel was preached in them" "The only true apostolical succession is the lives of the saints." "We must never suppose that we can long enjoy freedom without deserving it." "If Christianity is ever rejected as obsolete it will be because the conscience of humanity has advanced, while Christian teachers have refused to move an inch and prefer the tradition of the elders to the living voice of the Holy Spirit of truth." "I am more and more convinced, from all I have seen of life, that it is not a good thing for anybody to have a great deal of money." "We can no more profess a religion which is no religion in particular than we can speak in a tongue which is no language in particular." "Christianity is still a young religion. By far the greater part of its life lies before it. Have we any reason to be despondent, and to think that a religion which has never yet been fairly tried, has failed?"

The Dean has been called "gloomy" but the whole effect of this little volume is to put courage and good cheer into the hearts and minds who are "called to serve in Christ's army against that other society of cooperative guilt with limited liability, which the New Testament calls the world." G. P.

SEVEN WORDS. DEAN W. R. MATTHEWS. *Hodder and Stoughton, London.* 1933. pgs. 174 2/6.

These meditations on the last words which Christ spoke from the cross are written to show how the experience of Christ illuminates certain fundamental problems which we face in our daily lives. Dean Matthews believes that "we tend to think of the sacrifice of Christ as something done wholly apart from ourselves, for us but not in us. In this way we often turn the living religious experience of the New Testament into incomprehensible 'schemes of salvation'". There are those who will label this book "modernistic." It is certainly modern in that it is concerned with the acute problems in the life of the man of today, but it goes back behind the doctrines of the atonement, which were largely formulated in the post-apostolic period, to the Christian experience which warms the pages of the New Testament itself and brings that experience to bear on the questions that plague us today. This is modernism, if you please, but modernism that goes back to fundamental first principles. A quotation will illustrate his approach: "What are the conditions of the forgiveness of sins? How can God forgive, and how may the sinner obtain his pardon?...It is said that God can forgive sins because the sinner has been brought out of the power of evil, or of Satan, by the sacrifice of Christ; that He has paid the penalty for us, so that the punishment which God must otherwise have exacted from us has been inflicted on Him. No doubt much profound religious experience has been expressed in doctrines such as these and they in turn have been the originating cause of much Christian life; but we cannot help observing the remarkable fact that Jesus seems to know nothing of all this theology....According to some Christian teachers we should have expected Him to say *Forgive them because of my approaching sacrifice; forgive them because I am about to bear their penalty.* But He breathes no word of that. *Father, forgive them for they know not what they do.*.....Today, more than at any other period of history, men do evil without knowing clearly what they are about. We perform so many things by corporations, companies and committees. Most things of importance are done in our world by collections of people, and most evil is done in this way. The most appalling feature of modern sin is its dreadful anonymity....If we would free ourselves from evil, we must know what we do." G.P.

ON BEING ALIVE. WALTER RUSSEL BOWIE. *Hodder and Stoughton, London.* 1933 pgs. 287 5/.

This book is expanded from a course of lectures delivered by Dr. Bowie in 1931 at the Virginia Theological Seminary. Dr. Bowie is already known through his book, "The Inescapable Christ." Persons live in this marvelous world of ours without being fully alive to its wonders. The curiosity of the child to know what is going on around him is lost by the adult so frequently that his potentiality for discovery and appreciation of beauty and truth and goodness atrophies. "We master enough acquaintance with the world's resources to take care of our practical needs and there we stop. We get what we want to use; we neglect the far wider realm which we might enjoy." The reading of the book will do much to awaken a new interest in "the Beauty of the Earth", the enjoyment of People, the appreciation of Truth, of Poetry, and all that leads on to being alive to God. The concluding chapter is, "On being alive to life after life." "These minds of ours which

only now are beginning to function with real intelligence and judgment, these hearts which are just learning the wideness of sympathy that ought to belong to full-grown human beings, these imaginations only commencing to find the key to our world's wider meanings, these energies setting forth on adventures of service in the following of which our hearts leap up-are these things, so fragmentary in themselves, yet felt to be of such illimitable promise, to be snapped like a broken harp string, just when the music is beginning to thrill and throb?" G.P.

FAITH WITHOUT FEAR, T. RHONDDA WILLIAMS. FOREWORD BY H. E. FOSDICK. *Hodder and Stoughton, London, pgs. 240. 1933 5/-.*

A volume of sermon-essays undertaking to answer such questions as: Is faith in God based upon illusion, a projection of our own minds, "wishful thinking," or is God objectively real? Is life the product of blind unconscious force or is there Creative Mind behind it? Are moral values grounded in ultimate reality or are they merely the mores of a particular time and place? Why do many sincere men interpret life without reference to God and seem to have no feeling for religion? Is Christianity tied to a fixed form of belief and worship, infallibly determined in the past, or is it "inspirational creativeness"? What is salvation? What is the essence of Christian experience? What is the meaning of "for Christ's sake"? Has Christianity failed? What is the difference between Christian and pagan worship? Is our church worship Christian? Dr. Williams gives clear and positive answers to these questions, directed particularly to Christians who may be confused at these points. Another approach would have to be made if his arguments were intended to reach the minds of those who are not within the Christian tradition. This book is one more of a great number of books which are coming from religious publishing houses-which contain more or less the same answers to more or less the same questions. One who is in constant contact with minds which think along lines entirely outside of the Christian tradition would welcome a few first class books dealing with the challenge to the Christian conceptions in language which non-Christians would understand.

IF IT WERE NOT SO. GWILYM O. GRIFFITH. *Hodder and Stoughton, London. pgs. 48. 1933. 9d.*

Another sermon in the Hodder & Stoughton series, suitable as gift-books to those who may need guidance in time of perplexity. This is for any who have been bereaved through the death of some loved one or friend.

WHAT DID JESUS TEACH? J. ALEXANDER FINDLAY. *Hodder and Stoughton, London. pgs. 212. 1933. 3/-.*

Four Westminster Books were recently reviewed and enthusiastically commended in *The Chinese Recorder*. This is another of this series, all of which are written in answer to some definite question of religious or ethical importance. Church of England and Free Church scholars are cooperating in this undertaking, edited by Canon Storr and Principal Sidney Cave. Prof. Findlay's book on *The Sermon on the Mount*, published under the title-*The Realism of Jesus*-is widely known. He is the successor to Prof. David Smith in *The British Weekly* question column. The present volume, while maintaining the standard of the previous issues, suffers somewhat by the compression which space limits have required. Prof. Findlay's book on a small section of the teaching of Jesus-the Sermon on the Mount-is much longer than this discussion of the teaching as a whole. One could wish that the editors might have given him a whole book to answer his first question: "What did Jesus teach about God?"-and then another to, "What did Jesus teach about the social life of man?" Particularly is this true of the last question which is

discussed "What did Jesus teach about Himself?" This is the least satisfactory chapter in the book. One wonders whether the person whose mind is disturbed, especially if he belongs to that "younger generation" to which reference is made in the editor's preface, would not come away from this chapter wondering whether after all Jesus had a very clear idea about himself, or what He would accomplish by His death? What is meant by the sentence (p.198)- "Here we meet with the last mystery of the inner life of Jesus. A man can give the best he has, his all: only God can give himself," or "Jesus must follow him as *only* God can follow" (p.201). Was Jesus not truly human? In the chapter on the social teaching of Jesus, Prof. Findlay has many suggestive things to say. The feuds and antipathies of men resulted in the crucifixion of Jesus. Today men are still set against each other in class and national antipathies. "Behind all our minor divisions lie our dislike and contempt for 'foreigners!' It was this dislike of foreigners which more than anything else whatever, brought about the crucifixion of Jesus; it is our chief social sin, inside and outside the churches today." There is truth in this, but does not the trouble go deeper than this? Are not the roots of the antipathy economic? Was not Jesus crucified because he threatened a financial monopoly? And is not Jesus' teaching about possessions the most neglected of all his teachings even today? Withal, this is a very worth-while book. G.P.

THE BIBLE ENCYCLOPEDIA. A NEW INDEX. (聖經百科全書重訂目錄) Southern Presbyterian Mission, Publishing Committee. Mei Hua Press. For sale Christian Book Room, 3 Quinsan Gardens, Shanghai. Paper \$0.50: Cloth \$1.00.

To facilitate ready reference to the Bible Encyclopedia edited by Rev. Henry M. Woods, D. D. this New Index in Chinese has been carefully compiled by Rev. Liu Te-sheng of Hangchow. It has a page of explanatory preface, three pages of Subject Matter, 42 pages Classified Topics, 7 pages of Illustration Index, 35 pages of Stroke Number Index, 7 pages Initial Character of Persons and Places Index, 46 pages Person and Place Index and two pages of Corrigenda. All references are in Arabic numerals. It is convenient for handling with topics and names easy to find.

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Correspondence

An Hasty Inquirer!

To the Editor,

Chinese Recorder

DEAR SIR:—Your journal is a great boon to those of us who are on furlough, and is read more carefully than it sometimes is, when one is up to the eyes in medical work in Tientsin. I have been reading pages 505-510,* and felt that there were some good ideas there, but I sighed for an editorial footnote or a glossary explaining such terms as "ballyhoo." No doubt they are pellucid clear to you, Sir, but they do not come within

my vocabulary of Australian, English and American slang, which I had flattered myself was fairly extensive.

I have been trying to read "Re-thinking Missions", but I find it hard going, seeing that in Part I, to my thinking, the laymen jump of the wrong foot. The section on Medical Missions "got my goat" completely (I believe that is the correct idiom), and I was almost moved to voice my feelings, but was deterred by an editorial footnote that you were not prepared to print any criticisms as fervid as mine would have been. But the China Medical Association has given an answer which presents my ideas most adequately.

*August, 1933, "Thy Kingdom Come." Geo. E. Whitman.

Personally I had contact with only one member of the Commission, who came into my study one Sunday morning, and said, "I have just half an hour between trains. I have heard that you have been unusually successful in securing public support for your hospital. Will you kindly tell me about your methods?" I was so flabbergasted by the request that I should compress into half an hour the story of the careful cultivation of a community during a period of ten years that I made a very poor response. I was undoubtedly classed with the well-meaning but ineffective missionaries.

Wishing you every success in your good work,

I am, dear Sir,
Yours sincerely,
E. J. STUCKY,
M.B.B.S.

Chinese Preaching

To the Editor,

Chinese Recorder

DEAR SIR:—There has come to my notice a review of my book, *The King's Guests*, in the August (1933) number of *The Chinese Recorder*. I thank you for it. But in such a periodical as *The Chinese Recorder* a reader would look for some notice or discussion of the matters touched upon in the last two chapters, and especially in the Appendix, which, as was natural, attracted attention in the majority of the British review.

The Appendix is devoted to the discussion of *Chinese preaching* to those outside the Church; and this is a subject in which every missionary in China has an interest. I could not repeat what I had long ago said in *The Heathen Heart!* but, from a different point of view. I set forth some of the salient facts.

Up till the year 1895 Formosa was a portion of the *Chinese Empire*; and the stories told in *The King's Guests* present pictures of *Chinese Christians*, and, in some measure, enable the reader to perceive what thoughts were in their minds as they first became acquaint-

ed with the Gospel. Formosa is not a remote island, as your readers might infer, but a very near neighbour to China, with a population of more than 4,000,000 of the Chinese race, to say nothing of Japanese and Aborigines, and a strong, self-governing Church.

I hope that you will bring this to the notice of your readers; for in a matter of this kind *The Chinese Recorder* ought not to lag behind the publications of Europe and America, but rather to penetrate deeper,

I am
Yours sincerely,
CAMPHELL N. MOODY.

"Christians and Other Religionists"

To the Editor,

Chinese Recorder

DEAR SIR:—I have read the manuscript of your report on "Christians and Other Religionists" and should like to make a comment thereon.

Your basis for relations between Christians and non-Christians in China is *activity*. Is *activity* the end and goal of living? Is not motive both prior to, and more fundamental than, goal? You assume a community of purpose or motive between Christians and non-Christians. If this assumption be valid, the promotion of good relations between Christians and non-Christians, requires only a study, on the part of Christians, of social *needs* which presumably are apparent to other religionists in the field to which they are indigenous. Can we assume, with you, such a community of purpose? Is not such an assumption the cause of the fruitlessness of present relations between Christians and non-Christians?

Your three points are concerned with: (1) the *attitude* of missionaries toward other faiths and their adherents—an attitude of ignorant disinterest; (2) *contacts*; and, (3) *cooperation* between missionaries and adherents of other faiths. Contacts and cooperation you find in goodly quantity, but unproductive of that "*better understanding* and relationship between mission workers and

adherents of the religions in their environments," which I accept as your thesis. Such better understanding has not been accomplished by a "common quest for human welfare." We must understand each other's motives, and that takes us to the springs of spiritual experience and belief.

For the privilege of reading this manuscript I thank you.

Sincerely yours,

MARGARET E. BARNES.

A few of the letters received in connection with the preparation of the article on this subject, page 794 of this issue are published herewith as supplements thereto. Editor.

To the Editor,

Chinese Recorder

DEAR SIR:—You ask for information regarding the relation of Christian workers to adherents of other religions. My first-hand experience has been limited to a small section of North China. What I have to say should therefore be considered as applying particularly to Shansi.

My impression is that there is very little in the way of vital religion, aside from Christianity, in these parts. Priests in large numbers have been cleared out of the temples within recent years. Most of them are ignorant and largely interested in making a living in the only way open to them. Some are opium-sots. Only occasionally does one meet a priest who is really informed about his own religion and interested in the deeper things of his faith. So far as the common people are concerned, religion is largely superstition and insurance against plagues and perils of many sorts.

Theologically conservative missionaries are on the whole inclined to leave the native religions strictly alone, or else to attack them as heathen, inspired of the Devil, and therefore enemies of Christianity. Most liberal missionaries probably rejoice in vital religion of any sort. They feel that it is extremely difficult to awaken interest in Christianity in an individual whose re-

ligious faith is weak or altogether lacking. Consequently they welcome every bit of genuine religion as a possible foundation on which to build a strong Christian life.

The great majority of Christian workers, both Chinese and foreign, seem to feel that the native religions are very far removed from Christianity, that they are difficult to understand, and that they have very little to contribute even if one does understand them. Consequently most missionaries with whom I have come in contact present the Christian Message, and seek to develop Christian life and character, with little reference to the native religions already in the field. Some display a general interest in the subject, but it is often largely academic.

So far as I know, Miss Nettie Senger, of the Church of the Brethren Mission, is the only missionary in this region who has made a serious study of other religions in recent years.

I know of no general welfare work in these parts in which Christians are cooperating with Buddhists or Confucianists as such.

I know of no direct opposition to Christianity on the part of adherents of non-Christian religions. Chinese are for the most part eclectics in religion, or at least they are willing to live and let live. Only occasionally does one find enough intensity of faith to develop even the mildest opposition.

It will be interesting to see the results of your study. I trust the article will not be too long delayed.

Sincerely yours,

PHILIP D. DUTTON

To the Editor,

Chinese Recorder

DEAR SIR:—In reply to your questionnaire concerning the relationship of Christian workers to adherents of other religions, I would answer as follows concerning the more progressive Christian group in Peiping. I do not believe, however, that the following viewpoints would be held by all missionaries.

Most of the former group have very cordial relations with many of the leading men of the city who are adherents of the non-Christian religions. They meet them largely on a social basis and treat them the same as they would any other of their friends. I believe that most of the missionaries would feel that the final truth is on their side, but that they respect the other person's opinion. There is not very much preaching against non-Christian religions, most of the emphasis being on the positive value of Christianity. I do not know of any missionary study of the values in China's non-Christian religions.

Christians and adherents of the non-Christian religions are not co-operating under the banner of their various religious organizations, but are closely co-operating as individuals. Practically every organization for the public good contains Christians and non-Christians. Among these are the Peiping Union Medical College, the Rotary Club, the China International Famine Relief Commission, etc. Mention might also be made of the fact that only about ten percent of the members of the Peiping Y.M.C.A. are Christians. I do not have all the facts in the matter, but my opinion is that probably eighty percent of the Chinese contributions to the Peiping Y.M.C.A. come from non-Christian sources. Many Christian groups, especially the schools, obtain a large part of their gifts from public spirited men who are not members of a church.

During the past year the Peiping Y.M.C.A. held a Week of Religion, the purpose of which was to point out to the public the value of the religious life and to give adherents of the various religions an opportunity to express the truth as they see it. Mohammedans, Buddhists, Taoists and Christians took part in this effort. We plan to repeat this Week of Religion in the coming Christmas season. Relationships with the Mohammedans have been especially cordial. The leading Mohammedan in the city has spoken to groups at the College of Chinese Studies, Christian Student Fellowships and at the Y.M.C.A., while trips have been taken to the various mosques. He has stressed the common viewpoint of many of the tenets

of Christianity and Mohammedanism.

I do not know of any direct opposition to Christianity on the part of the adherents of the non-Christian religions. We have a great number of ardent Buddhists and Confucians who are very much interested in the social service features of our work.

Yours sincerely,
LENNIG SWEET.

To the Editor,

Chinese Recorder.

DEAR SIR:—Your letter as regards the relation of Christian workers to non-Christian religions reached me some time ago. Press of work has made it impossible for me to give it immediate attention.

Generally speaking missionaries in this section of the country are rather conservative theologically. They feel that the primary duty of Christian workers is to present Christ to adherents of other religions. Few are bitter in their attitude toward non-Christian faiths. Few, if any, see any particular value in the idea of missions as a "common search for truth" together with adherents of the non-Christian faiths. They feel that such an idea of missions is essentially untrue to Christ, and is altogether too naïve a conception to serve as the focal point of any aggressive, enduring Christian work. A few, among whom I would like to class myself, feel it would be worthwhile to cooperate in service with non-Christian religionists if the non-Christian faiths in this section presented any constructive effort for the betterment of the people. This they do not seem to do to any extent. I believe that with the exception of a half dozen or so missionaries in this province (Hunan) all of us would feel that the thought of missions as a "search for truth" with the non-Christian faiths is an utterly inadequate apologetic for our being in China.

I do not know of any study of these relations and religions except as individual missionaries here and there dip a bit into ancient Chinese philosophical and religious books. The work of Dr. Reichelt (formerly of Hunan) in studying Buddhism might well be classified under this heading.

There is very little cooperation between Christians and adherents of non-Christian faiths except as individuals under government or flood relief auspices. Buddhism is not particularly strong in this section; nothing like so strong as down river in Chekiang or Kiangsu. Temples are rather few. Taoism and ordinary superstitious practices are, of course, fairly common, but most of these could scarcely be called "religious." The temples of Nan-yoh, Buddhistic and Taoistic, command certain devotees, but these seem mostly to come from Central and Western Hunan, districts with which I am not acquainted. Confucianism still retains the loyalty of some of the scholar class. In certain cases a reverence for the best of old China, particularly Confucius and Mencius, is accompanied by a strong Christian faith.

I do not know of any direct opposition to Christianity. There is, of course, the suspicion with which the adherents of any religion too normally regard those of others. There is sometimes opposition on the part of the so-called "Tsz Shan T'angs" in country districts near here, but they seem more on the order of secret societies than religious organizations per se. In this section opposition to Christianity comes more from the point of view of materialistic conceptions of life, be they the new western secularism, the tenets of Communism or the innate selfishness which seems to be in most of the human race.

It is very difficult to enthuse over any aspect of spiritual life among the non-Christian religions in this region. Were it there, or perhaps I should say to the minor extent that it is there, we may welcome it and rejoice in it, though any mission will in my judgment fail unless it is at the same time absolutely confident of the uniqueness of Christ.

Cordially yours,
WM. H. CLARK.

To the Editor,

Chinese Recorder.

DEAR SIR:—This is in reply to your letter as to the relation of Christian workers to adherents of other re-

ligions. I am not answering your questions as such, but confine myself to a few words on my own contacts and observation.

We meet no vital non-Christian religion here. Women and sea-farers still burn incense, from force of habit and perhaps in a preventive sense. I have had no contact with non-Christians with a spiritual or ethical religion; any deep-springing worship seems to be pitifully lacking in these parts. In one case an educated man said to me that he thought Buddhism the best of philosophical systems, but I failed to discover that he adhered to it in any full religious sense. After an interim of seven years, and after a period of strong Communist sympathy, the same man said to me, "I wish I could believe in Jesus Christ."

I think it clear that all religions other than Christianity are out of the picture here. I should welcome their presence insofar as they kept alive a sense of spiritual reality. As it is our people are concerned with the immediate and the practical, with little of the mystical and little of drive toward the understanding of great ultimate questions.

I and most of my foreign associates would welcome and cooperate with any spiritual and positively ethical outreach toward life, accepting them as works of God which could come to fuller completion in Jesus Christ.

Yours sincerely,
MERRILL S. ADY.

To the Editor,

Chinese Recorder.

DEAR SIR:—In response to your circular about the relation between Christianity and other religions here in our neighborhood I must say we have little to do with Buddhism or Taoism as they both play a very small part in the daily life of the people. The beliefs that determine their behaviour are very crude. There is a good deal of faith in a local goddess and there are all sorts of beliefs in taboos. It is, for instance, unlucky for a woman to bear a child in the house or cut down a peach tree.

I might say that as to missionaries and non-Christian religionists, there

is no attitude, because there is no real problem. Neither is there any cooperation, so far as I know, in philanthropic work between them and non-Christian religions here about. There is, on the other hand, considerable opposition to Christians who do not wish to take part in idolatrous customs, communal religious activities, or supporting village idols, which according to custom are ambulant and are kept for a year or so in each home. The objection is due to the fact that the Christians in that way escape expenses and also that by absenting themselves they counteract the effects of such activities, I presume. We have tried, therefore, to impress upon the Christians that they must show in other ways that they are fully prepared to share the proper burdens of the community, giving what they gave, for instance, by not taking part in the idolatrous practices to some other communal fund or purpose.

There is, of course, a vast difference between the spirit and life of a Chinese village and those of a high grade Buddhist community such as Chiu Hwa San.

Sincerely yours,
STEN BUGGE.

To the Editor,

Chinese Recorder.

DEAR SIR:—As regards your questions on the relationship of Christian workers to adherents of other religions, I am afraid I can give you very little that will be of use to you.

Speaking generally, the position of most missionaries, whom I know, is that they advocate an attitude of friendship towards the adherents of other religions, an appreciation of any values in their religious beliefs and practices that would stand the test of Christ, and a desire to open up to them in all its fulness the Way of Him Who said, "I am the Way he Truth and the Life."

I know of no efforts at co-operation with Christians on the part of adherents of different religions as such, but one often finds Mohammedans, Buddhists, and Confucianists co-operating as individuals. E.g., a Mohammedan recently acted as cap-

tain of one of the Y.M.C.A. canvassing teams. Confucianists sometimes subscribe liberally to Christian Social Service undertakings, and Buddhists sometimes lend their monasteries for purposes of Retreats (I would not say entirely without any consideration).

In country districts non-Christians often oppose Christians, when they find Christianity is injuring their trade, as they did in the days of Paul. At the time of the recent anti-Christian movement Buddhists issued strong anti-Christian literature, but it was believed that their action was influenced by political motives.

As a result of a recent government census of Kwangtung one of the daily papers published figures of the adherents of the different religions in the various districts. Following are the totals:—Buddhists, 12,452; Taoists, 14, 128; Mohammedans, 1,061; Roman Catholics, 21,864; Protestants, 65,959.

As to the value of these figures I cannot say. Confucianism is not included, but I have noticed that Chinese abroad always put themselves down as Confucianists in census returns if they are not Christians, so I suppose all in China who are not Christians would probably do the same. My own observation leads me to believe that those who are neither Christians nor atheists are generally a mixture of Buddhism, Taoism, and Confucianism. However, I thought the above figures might be of interest. It is the first time I have seen such returns in a Chinese census. Probably the action taken by the National Government in these parts during the last decade in destroying so many idols and appropriating temples for other purposes has had something to do with the small number returning themselves as Buddhists or Taoists.

Yours sincerely,
H. DAVIES.

To the Editor,

Chinese Recorder.

DEAR SIR:—This is my answer to your questionnaire about the actual relationship existing between different religions in China.

The missionaries whom I know best are in sympathy with the attitude as expressed in "Re-Thinking Missions." We are quite ready to be on as friendly relations with the representatives of other religions as opportunity makes possible. The difficulties are that we are so busy with our own Christian constituency that we have comparatively little chance to cultivate outside contacts; and that we so seldom come upon anyone who can be described as in any sense a devoted follower of another faith.

I regret that I know of no study of non-Christian religions and relationships going on at the present time other than those, for instance, carried on in the College of Chinese Studies as seminar courses. Mr. E. H. Cressy conducted a course this summer which I would have attended myself if I had been in the city at the time. As to intensive studies carried on by individuals I personally know of none at the present time.

There has undoubtedly been considerable cooperation between Christians and non-Christian religionists in recent weeks in connection with relief and rehabilitation work in the war devastated areas to the east and north of Peiping but I doubt if any such work up to date has been carried on by Christians and Buddhists or Confucianists as such. The

nearest approach to what I think you mean in my experience occurred five years ago at Tientsin when the city changed hands as Chang Tso Lin was driven out and the Nationalist forces came in. At that time thousands of refugees poured into town seeking safety from bands of disorganized soldiery. A group of well-to-do Buddhists came to our local pastor, Wei Chen Yü, and our middle school principal and proposed that they should furnish the money while we furnished accommodations and personnel to care for as many refugees as our school compound, including some of the buildings, could shelter. In this way about twelve hundred women and children were taken care of for ten days or so. The approach at that time was made by Buddhists as such to Christians as such.

Wofossu, where this summer a student conference was held within a few rods of the central shrine of the monastery located there, is typical of an attitude which I have met a number of times—a willingness on the part of followers of other religions to let Christianity tackle present-day problems which go beyond the confines of their experience or interest.

Very sincerely yours,

EARLE H. BALLOU.

The Present Situation

THE NATIONAL STUDENT FELLOWSHIP CONFERENCE

The National Student Fellowship Conference (全國基督徒學生團契大會) held at the University of Shanghai, August 11 to 17, 1933, marked a significant milestone in the work of the Preparation Committee for the Student Christian Movement of China. The "Preparation Committee", which was brought into being by official action of the National Conventions of the Y.M.C.A. in 1926 and of the National Committee of the Y.W.C.A. that same year, has been functioning since 1927. In its beginnings this "Student Commission", as it was sometimes called, was composed of representatives appointed by the Y.M.C.A., the Y.W.C.A., and the Student Volunteer Movement, and was, therefore, looked upon by these national movements as the group with responsibility for studying how best to bring men and women students together in work of significance locally and in its national outreaches. Veterans in student work in China, however, remind us that in fact the first serious conversations about a "joint" Christian Student Movement arose at the time of the World Student Christian Conference held at Tsing Hua University, Peiping, 1922. The official action of the two Associations marked the first step to provide a logical channel for Student Movement planning by the appointment of this "Preparation Committee for the Student Movement." (中國基督教學生運動籌備委員會)

At its first meeting at Ginling College in 1927, the Preparation Committee defined for itself certain goals,—namely, the Christian Student Movement of the future should be a movement: (1) based on student initiative; (2) including both men and women students; (3) which would unite the student work of all of the organizations engaged in this specialized type of work; and (4) which would take form at a national student assembly; or convention, to be called within a few years.

In August, 1931, at Wofussu, Peiping, an informally enlarged meeting of the Preparation Committee was held, in which about seventy students, student workers, faculty advisors, and church workers took part. Previous to this, the Preparation Committee, in its annual meetings, had worked faithfully and enthusiastically at drawing up a statement of purpose for the Christian Student Movement of the future, at determining program emphases for local student groups, at experimenting with different types of organization in schools (such as small fellowship groups, Student Associations as the Y.M.C.A. or Y.W.C.A., all-university fellowships, etc.), and at the formation of city-wide, provincial or regional "liens" or student unions.

This enlarged meeting of the Preparation Committee in 1931 built upon the work which had gone before,—expanding, developing, intensifying former emphases. It recognized new factors which had developed in the life of the students, the nation, and the Christian Movement since 1927,—such as the increasing interest of the church in youth work and student movement objectives. It also placed definitely upon the Preparation Committee the responsibility for calling a National Student Convention in 1933, preferably at the time of the national conventions of the Y.M.C.A. and Y.W.C.A., so that the students naturally attending these conventions could meet together jointly in their own student convention. Official letters embodying this request were sent to the National Committees of the Y.M.C.A. and Y.W.C.A. These movements made serious efforts to collaborate on dates suitable to both bodies, which would also meet the student request, but unfortunately, internal movement matters, other than student, resulted in the Y.W.C.A. setting its convention dates for August 21-29, 1933 and the Y.M.C.A. designating January 23-29, 1934 for its convention.

Consequently the Preparation Committee for the Student Movement in its own name, under the chairmanship of Mr. Wan Shu-Jung, and with the "knowledge and consent" of the Y.M.C.A. and Y.W.C.A., proceeded with plans to call the first national conference of men and women students under the name of the National Student Fellowship Conference (全國基督徒學生團契大會) early in August, 1933. To this conference came about 150 men and women students, appointed by their respective "liens", and a minimum of non-student advisors. It is significant that this national assemblage included representatives from all provinces except Yunnan, Kweichow, Kwangsi, and Kansu.

In general, discussions in this seven-day conference focused upon; (a) program emphases and plans for work in local groups and student unions, and, (b) some type of national organization to carry on the work of the former Preparation Committee. Program plans centered upon three large emphases,—Social Reconstruction, Rural Reform, and the Promotion of Native Products, together with the acceptance of a code for personal discipline and standards of conduct, emphasizing devotional practices and social attitudes.

A very tentative plan for national organization was discussed at the conference, although time did not permit welding all of the suggestions made into final form for official adoption at this Fellowship Conference. However, there resulted a new "Provisional National Council for the Christian Student Movement" (中國基督徒學生運動臨時全國總會) with an Executive Committee of thirteen students which was elected by the Fellowship Conference and which in turn takes the place of the former "Preparation Committee". This new Executive Committee consists of: Mr. Keng Yuan-Hsüeh, University of Shanghai, Chairman; Mr. Wang Yün-Hsin, Nankai University, Tientsin, Vice-Chairman; Miss Wu Hung-Yi University of Shanghai, Corresponding Secretary; Mr. Tsai Che-Ch'uan, University of Nanking, Recording Secretary; Miss Wu Jui-Hsia, Ginling College, Treasurer; Miss Toh Hsüeh-Chien, Yenching Univer-

sity, Peiping; Mr. Chu Wen-Chang, Cheeloo University, Tsinan; Mr. T'ao Hsi, Wuhan University, Wuchang; Miss Hsü Shui-Chen, Hua Nan College, Foochow; Mr. Lu Han-Yün, Fukien Christian University, Foochow; Mr. Jung Tzu-Hua, Anglo-Chinese College, Amoy; Miss Hoh Chung-Chung, Lingnan University, Canton; and Mr. Wan Shu-Jung, Chowping, Shantung.

This executive committee has the commission of carrying out the plans and recommendations of the National Fellowship Conference and to that end has appointed sub-committees on Social Reconstruction, Rural Reform, Promotion of Native Goods, Finance, National Constitution, Organization of Local Units and Publication.

Thus the Christian Student Movement of China has definitely entered upon another important period of its development. Whereas in reality the Student Movement already exists and has existed for many years in the fellowship of Christian students, united by a common purpose and mutual tasks, in the organized groups on local campuses, and through the larger fellowship of the city or regional "liens", the achievement of uniting these local units into a Student Christian Movement of national significance is clearly the task of the new Provisional Council. The 1933 National Fellowship Conference provided an initial experience for men and women students for working together in nationwide terms, creating as it did, among those students who attended, a sense of "national consciousness." By the time of the calling of the next National Student Assembly or Conference, tentatively stated to be 1935, the Christian Student Movement will surely be ready to adopt its own national constitution and plan of organization, thus then becoming a legally autonomous national movement.

It is, furthermore, extremely significant that the new Provisional National Council was elected by the students themselves and as such is their mouthpiece and is responsible to them directly. In comparison with the former Preparation Committee, it is more truly representative of the country as a whole, geographically speaking, and actually representative of the students themselves since it was elected by the students in national conference.

Perplexing and far-reaching problems rest upon the Christian student group of the country and their Provisional National Council, which must be solved before the next National Student Assembly. Careful and serious work needs to be done on the clarification of the purpose, goal and aim of the Chinese Christian Student Movement, the nature of the Student Movement, and its basis of membership. Will the Student Movement of the future be religion-centered? Christ-centered? Church-centered? Community-centered? Society-centered,—in the sense of becoming the Christian youth revolutionary movement for the establishment of a new social and economic order for China? A constant re-thinking and re-focusing of program emphases and work, together with the development of steady financial support and the calling of trained staff personnel become all-important "livelihood" questions which the Student Movement must also face in the future.

The Y.W.C.A. in its National Convention, held immediately after the National Student Fellowship Conference, was presented with the official report and appended recommendations of the former Preparation Committee for the Student Movement, which it had helped create six years before. The National Committee of the Y.M.C.A. has been sent the same report with recommendations. The Y.W.C.A. Convention went on record as recognizing the new Provisional National Council as the group to succeed the former Preparation Committee and pledged itself in the future to cooperate in the work of this new Council. It is to the task of giving definite support in interest, in understanding, in cooperation, in tangible resources that the Christian forces of the country are being summoned by the Provisional National Council of the Christian Student Movement. Thus only will the Christian Student Movement of China be achieved.

TALITHA A. GERLACH.

GENERAL ASSEMBLY OF THE CHURCH OF CHRIST

The third triennial meeting of the General Assembly of the Church of Christ in China has just been held (October, 1933) at Amoy. There were delegates from nearly every part of China, from Hainan to Manchuria, and from Shensi and Szechwan, representing about one-thirds of the Protestant Christians of China. About two-thirds of these were Chinese from whom came the initiative and most of the speeches. Several of the communions not included in the Church of Christ, sent friendly delegates.

The delegates came from different denominational origins, Congregational, Presbyterian, Baptist, Reformed, and others, but from the first felt their essential unity as one Church. Their differences of background and points of view were enrichments to the Church as a whole. There is gradual progress to still closer union, especially in spirit, yet no desire for rigid uniformity. There is freedom for each Synod and Church within its own sphere, yet the guidance of the Church as a whole and the common fellowship is a strength to all.

This was an assembly of the Chinese Church, conscious of its unity, wanting to be free from western denominationalism, to control itself and work out its own problems in winning China for Christ; yet not exclusively national and welcoming foreign help and cooperation. While not desiring dictation or control from missions, there was a desire for closer cooperation and fellowship with churches abroad. Missionaries shared in the discussions as equals, but the Assembly made it evident that the Chinese Church is producing its own able leaders.

One of the big questions faced was self-support. It was felt that the Chinese Church could not depend on foreign money indefinitely, and that church members should be encouraged to a greater sense of responsibility in this regard.

The work of the Church in all its branches, including Religious Education, Christianizing the Home, Work for Youth, and Social Service, was reviewed. Reports were presented by sub-committees with valuable material which can be used in practical work. These were discussed and resolutions passed for putting them into operation. Special emphasis was laid on work for youth both in the home and elsewhere.

The preparation of reports and proposals for discussion was very ably done. The secretarial work and all the arrangements for the meetings were very thorough and capable. This all made for the smooth running of the Assembly during its ten days of meeting.

It was perhaps not so much in what was discussed that the chief value of the meetings lay, as in the fellowship together; Chinese and foreigners from all parts of the country, speaking different dialects, though with Mandarin as the common language, working under very different conditions, were yet all conscious of being engaged in the same work and serving the same Master. As the delegates heard reports and talked with one another they realized the wideness of the work, and, in spite of difficulties and setbacks, the wonderful progress that has been made.

The devotional services were very helpful. Orders of service for morning and evening prayers each day had been prepared by Dr. T. T. Lew, on the "Message and Work of the Church", with responsive readings and prayers. And new translations of hymns. These, with the opening communion and closing service, helped to give the whole Assembly a devotional atmosphere in which all took part.

The delegates received a splendid welcome and entertainment in Amoy. There was a reception by the Mayor and Admiral, and another by the Chief of Police, a keen Christian man. A dinner was given them by the local churches, and entertainments and plays by both churches and schools. It was an inspiration to the delegates from the north to see the strength of the Christian community in Amoy and to learn something of its history. They attended the celebration of the 70th. anniversary of the founding of the S. Fukien Synod, and the ceremony of laying the corner-stone for the rebuilding of the oldest Protestant Church in China, originally built eighty-two years ago. Self-support

is much more advanced in Amoy than in the north of China. So in their contacts with one another the delegates all found much to learn and much to encourage them in the work of others.

A number of important resolutions were passed with regard to personnel and policy. Rev. Y. S. Tom of Canton was elected Moderator and Dr. C. Y. Cheng as General Secretary. Dr. Donald T. C. Fan and Rev. A. R. Kepler were elected Executive Secretaries.

It was decided that the General Assembly should meet every four years instead of bi-ennially as now. The Assembly also expressed itself in favor of moving the headquarters to Peiping and referred this matter to the Executive Committee with power to act. With a view to linking up the different activities of The Church of Christ in China a Committee on the Life and Work of the Church was appointed which will be composed of three representatives of each of the eight interests, making a total of twenty-four members.

It is anticipated that the discussions and resolutions of this Assembly will be a real help in the practical work of the Church, but even more that through the delegates the spirit of this meeting may be passed on to Christians in all parts, that looking beyond local difficulties and disappointments they may feel the wider unity and fellowship of the Church, as an inspiration and encouragement to them all.

E. SHILSTON BOX.

DR. ZWEMER IN CONFERENCES ON WORK FOR MOSLEMS*

Those who had the opportunity of watching Dr. S. M. Zwemer in action and hearing his messages at any of the nine conferences held in China during the past summer, instinctively felt they were in contact with a living, expanding institution, and not a mere man. Straining every muscle, taxing every nerve, and utilizing every talent and resource at his command, he brought home to us the urgency of the Islamic problem and the vital importance of Christianizing the whole Moslem world. The very atmosphere in which he lived and moved and breathed seemed charged with Arabic, Crescents, and such challenging questions as, "Do you know how many Chinese in your district pray to Allah? How many Christian tracts have you distributed among Moslems this past year?" Zwemer's heart is so full of love for the Mohammedans of every clime and color, that everything coming within his purview is evaluated according to this rule: "Will it help in evangelizing the world's two hundred and fifty million Moslems?" Little wonder then that lasting enthusiasm and intelligent interest in the people of the mosque are kindled in his wake as he travels about in Moslem lands, and that many hearts "thank God for Zwemer."

If asked to spell S. M. Zwemer in adjectives, we would have no hesitation in calling him:—sincere in heart; magnanimous in spirit; zealous in service; witty in speech; evangelical in faith; missionary in motive; ecumenical in contacts; resolute in character.

Such were the qualities revealed while throwing out his mighty challenge to missionaries not to pass by their Chinese Moslem neighbors as they break the bread of life in China, while pleading with the Heavenly Father for fresh light on the colossal problem before us, and while instinctively flashing wit to rouse the flagging interest of his hearers. A rugged nature, richly endowed by God with gifts, both intellectual and spiritual, directed and controlled by a severe taskmaster, his own will-power, that in a sum is Dr. Samuel M. Zwemer, the editor of the "Moslem World" and for forty years a missionary in Arabia and Egypt.

When the Kuling Convention Committee's invitation reached Dr. Zwemer in Princetown, U.S.A., in the autumn of 1932, it found him convalescing from a rather serious illness. But that did not deter him from promptly replying in true Samuelesque fashion, "I will come in 1933, if my physician grants permission."

*See Also *Chinese Recorder*, October, 1933.

The 19th of June, 1933, the very day of his arrival, found him addressing the Shanghai United Missionary Prayer Meeting. Two months later he was in Shanghai again, homeward bound, after having lectured in eight provinces, held nine conferences in such widely separated areas as Kaifeng and Chengchow in Honan, Sian in Shensi, Hochow and Lanchow in Kansu, Kuling in Kiangsi (two), Mokanshan in Chekiang, traveled by train, ricksha, ferry, air-plane, mule-litter, horse cart, bus, steamer, and sedan chair to meet his various appointments. If ever Dr. Zwemer were to be tried in court for laziness, his accuser, we feel sure, would not be able even to bribe anyone in China to witness against him. Rather would they apply the words of the Psalmist, "The zeal of thy house hath eaten me up."

During the Kuling Convention Week, July 30 to August 6, 1933, Dr. Zwemer delivered the following four lectures on Mohammedanism: Islam as a Problem; The New World of Islam; The Fourth Religion of China; The Bible and Islam. But not only in the formal addresses did he open fire on the redoubts of ignorance, but at the closer range of fellowship teas and lawn parties his rapid firing guns dispelled the clouds of lukewarmness and lagging interest. On a huge canvas with the sure hand of a master, he painted before our eyes a panorama of the modern ideas, impulses, and inventions that are transforming the whole Moslem world, from Cairo and Mecca out to the very periphery.

Even the ten million Moslems in China are beginning to feel the impact of the West. Chinese pilgrims to Mecca annually bring back with them new ideas, resulting in an increase in the number of Arabic-Chinese schools, libraries, and magazines. It is worthy of note that the Moslem editor of the Hsiching Daily Paper of Sian, Shensi, published an appreciation of Dr. Zwemer's visit to the city's chief mosques and his conversation in Arabic with the leading Mohammedan teachers.

Regarding the motive for continuing the work of missions to the Moslems, Dr. Zwemer emphasized the necessity of turning to the Book of Books. In no uncertain terms did he reaffirm his faith in "the finality of Jesus Christ" as the only Savior from sin and a life of selfishness. Time and again he warned the "sons of Martha" against a life full of activities, and the constant danger of missing "the one thing needful." And when he turned "the search-light of God" on our souls, we pleaded guilty before the Lord Almighty, for we knew that we had disobeyed his divine commands. How refreshing to hear of God's grace and how willing He is to "baptize us with fire" and make us fit instruments in His hand to build his kingdom, through the indwelling of His Holy Spirit. Finally, Dr. Zwemer urged us all to "walk with God" as did Enoch and Noah, and the great host of saints that have gone on to their reward. In our "re-thinking of missions" we should not forget the essential solidarity of the Christian believers, and the necessity of our remaining in the main current of missionary activity and purpose, and of building on the foundation already laid, as did our missionary predecessors, the giants of former days. One of the main merits of the Layman's Report was its challenge to everyone to "rethink missions."

A direct result of Dr. Zwemer's visit to China this time was an increase in membership of the Society of the Friends of Moslems in China. Seventy new active members were enrolled during the summer, and have already begun to rethink their attitude to the great problem of Christianizing the ten million Moslems of China. As a direct result of the resolutions adopted at several of the conferences, Rev. C. L. Pickens, the secretary, in collaboration with the president, Dr. M. Throop, and others, is preparing a Moslem Workers' Manual. In order to equip some of the future Chinese pastors in the Central China area for work among their Mohammedan neighbors, a series of lectures is being arranged at the Lutheran Theological Seminary, Shekow, near Hankow. The future leadership of the Chinese Christian churches in Moslem areas at least, should be in the hands of men and women who realize their responsibility in relation to their Moslem brothers and sisters and who are sufficiently acquainted with their history, culture, and mental outlook to enter upon this newly opened avenue of evangelism with some measure of confidence and tact.

If accuse we must, we will accuse Dr. Zwemer of starting a whole train of thoughts. In the future we visualize a large group of missionaries, one or more in each mission in the Moslem areas, devoting full time to Moslem work, a language study course mapped out to fit the requirements of such workers, including a speaking and reading knowledge of Arabic, a language school where such a course may be begun, one or more Theological Seminaries where Chinese pastors and teachers may be trained, the whole Bible in the Chinese terminology understood by Chinese-speaking Moslems familiar with the language of the Koran, a rather comprehensive dictionary of Moslem Chinese terms, a summer retreat for Chinese and foreign workers, where much time and thought may be devoted to planning new modes of attack and perfecting old ones. Such are some of the dreams we dream after Dr. Zwemer has been in our land.

RALPH MORTENSEN.

USE OF COTTON SEED OIL

Since the Kao Liang exhibit reported in the *Chinese Recorder*, Oct. 1933, page 682, there have been many suggestions for other food contests. So it was decided to have a Cotton Seed Oil Exhibit. The chemistry teacher, Mr. Chao of the middle school at Paotingfu, has been experimenting and invited the women of the neighborhood to come and see the method he had used. So some interested women met and watched him measure out the caustic soda and water in portion 1 to 3. He then put one catty of Cotton Seed Oil over the fire and heated it to 40 degree C. He then poured in one ounce of the solution and stirred it until it was cool. He instructed them to leave it in the sunshine for from 7 to 14 days, by the end of which time they were to pour out the oil on top to use. The black dregs in the bottom could be used in making a kind of cheap soap. The women discussed their own methods of refining in their homes, and planned for an exhibit the next week.

The day came. The church was arranged with three big tables in front for the food. We had three Chinese stoves. Six women volunteered to show us how they refined cotton seed oil for use in cooking cabbage, egg-plant, bean curd, onions, etc. One woman whose family owned a food shop, had brought with her a big red pepper and other fragrant herbs. Before the admiring group she carefully brot the oil to a boil, skimmed off the scum, put in the cabbage, chopped fine, and the seasonings! The result—a most appetising dish! The hot dishes were put on the middle table as they were finished. On one side were various kinds of millet bread made at home, carefully raised with Chinese yeast. On the other side were millet cakes fried in cotton seed oil in many shapes and sizes. Some of them were made in the shape of flowers and fruit and decorated with peanuts and brown colored seeds. Ten exhibits were made at the time: fifty-four exhibits were brought from home. About a hundred women came. Each one was given a piece of millet bread on which was spread a bit of vegetable seasoned with cotton seed oil. After tasting this and learning how it was made she was given another bit of bread and allowed to taste another dish of the cotton seed oil flavoured vegetable. Each woman was very proud of her ability to produce a good dish with this very common cheap oil and well may she has been proud of her skill!

Our kindergartner had taken some of the oil that she had seen refined at the middle school some days before and made small cakes something like unsweetened doughnuts, using the cotton seed oil for the fat. These the women pronounced delicious and all wanted to know her recipe. The lecturer then told of the value of cotton seed oil and showed a sample fresh from her father's field.

While all this was going on the children who had come were kept happy in the yard by games and stories.

Since the beginning of our food exhibits, "making the food" has acquired a dignified place in our neighborhood, the standards of preparing a meal are being raised, and new methods and ideas are being worked out.

MABEL HUBBARD.

Work and Workers

For Missionaries with Radios.—We are glad to announce that the Sunday morning service in Community Church, Shanghai (11-12; 15, will be broadcast over station XMHA, using kilocycles or 500 meters. Station XMHA is by far the most powerful in Shanghai and its broadcast ought to be easily received in any part of China. The service is of sufficient general interest to make it well worth while to listen in.

Chinese 'Foreign' Missionaries.—The Chinese Foreign Missionary Union has been organized a few years only. It already has six Chinese missionaries at work in the Dutch East Indies, four married and two single men. They have done pioneer work on the Island of Bali and have opened now work on the Island of Bangka. None of these fields had hitherto been reached by missionaries. They are "foreign" missionaries because they have learned a foreign language and are pioneer witnesses to Dyaks, Balinese and Malay-speaking people. They are supported by voluntary offerings.

Looting of Wukiang.—"On September 28th, the town of Wukiang where the extension activities of the College of Agriculture and Forestry, Nanking University, are centered, was attacked by some 200 bandits. They looted the place very thoroughly. As frequently happens in China, some of the bandits were poor farmers from a nearby district who were aware of the fact that the extension center benefits the rural people. They left the supplies and equipment there unharmed and confined their looting to the merchant class within the town.

Missionary Escapes Bandits.—Dr. Neils Neilson, of the Danish Missionary Society, Sinyen, Manchuria has been in the hands of bandits since April, 1933. Rescuing him was difficult because the bandits who held him so frequently changed their base. On October 16, 1933 a Japanese police officer got in touch with the bandits and started negotiations for his release. He was himself seized and held as a hostage. Three days later he escaped when the troops

who followed him attacked the bandits. He informed the Japanese garrison of the exact location of the bandits. They were soon surrounded. Dr. Neilson took advantage of the ensuing confusion to make his escape.

Mission Hospital, Chengtu, Reports.—The hospital referred to in this Report (1932) was erected by the former Canadian Methodist Mission. Its present staff comprises people of five different missions and four nationalities. It includes seven medical and dental institutions with 290 beds and a staff of doctors, nurses, internes and assistants of over hundred. These institutions and their staffs have provided clinical facilities and instruction for thirty-seven medical-dental students and twenty-three nurses, given treatment to 31,282 out-patients with a total of 89,000 treatments and given medical and surgical treatments to 5316 in-patients with an average of over 16 days each or a total of 85,056 days of hospital service. This has been done with an expenditure of \$164,502 (silver), exclusive of missionary salaries.

United Mission Conferences.—As we have already noted in a previous issue a united campaign of mission promotion conferences is being carried on this year in the United States in a large number of cities. The campaign is under the direction of the Committee of Reference and Counsel of the Foreign Missions Conference of North America. Practically all Protestant communions are participating therein. According to the latest information the following are to assist in this campaign:—Dr. E. Stanley Jones and miss Lillian Picken, a missionary of the American Board in India; Dr. Herman Liu, President of the University of Shanghai, Dr. Wu I-Fang, President of Ginling College, Rt. Rev. L. H. Roots and one or two others are expected to help. Dr. R. E. Speer will be with the Team for short periods. Twenty-nine cities are to be visited with about two days given to each city. It is hoped to set up study groups to follow up the work of the Team.

Revival in Shantung.—At the annual conference of the North China Mission, Southern Baptist, encouraging messages were given as to the widespread revival movement going on in its field. In Pingtu county one thousand have been baptized since the last conference. A new church with 167 members has been organized. Four hundred dollars' worth of Bibles were sold during the year. In Tsinan another new church has been organized. From this field ten students have entered the Hwanghsien Seminary. In connection with the city church twenty-eight evangelistic bands have been active. One of these is composed of men from the Government Construction Bureau who were converted during the year. Schools and hospitals have shared in this revival movement. Hwanghsien had forty-two bands working out from the city church, the schools and the hospital. At Laiyang the county's first Chinese pastor was ordained. It is noted that there has been less emphasis on ecstatic experiences this year and more on the fruits of the spirit in the daily walk.

Lungshan Rural Parish.—"With Lungshan village as the basis of operations there has been organized a Rural Parish Project covering the villages falling within a radius of about five miles. This is frankly an experiment to see what intensive work can accomplish in the building up and establishing of a Christian group which, functioning as a church, will act as leaven in the moral and religious life of the community. While this project will avail itself of every possible bit of assistance which may come from the work of the Rural Service Center at Lungshan, it is a separate church-centric effort which will hold as its definite and specific aim the building up of an articulate Christian group. *Cheloo Monthly Bulletin*, October 31, 1933.

Emergency Measures.—*Fenchow*, October, 1933, published by the Fengchow, Shansi, Station of the American Board, refers to certain financial readjustments made necessary by depression reductions. In 1929 they received \$7030 U.S. currency for various enterprises: for 1933 only \$2021 U.S. currency was

budgeted, and this amount was not realized as two expected donations of \$600 failed. The reduced budget of \$6,000 Chinese currency had to be still further cut down. The following drastic measures were, therefore, adopted, though these do not all affect the budget until January, 1934. Discontinuances—1, grant to agricultural betterment experiment, outside of salary of field foreman; 2, distribution of religious periodicals to rural Christian groups; 3, monthly publication; 4, grant to city Y.M.C.A. for religious work; 5, salaried woman's staff for city work; 6, small stipends to wives of evangelists who accompanied their husbands and helped in parish work. In addition a literature promotional secretary was transferred to take charge of a church, five men who resigned to enter theological schools were not replaced, three more outstations were given up, (in 1929 there were 78 now there are fifty), and four more of the less competent evangelists were dismissed. In spite of these serious curtailments the work still goes on.

Rehabilitation in Kiangsi.—"While in Kuling, among the things discussed was a plan for rehabilitation in Kiangsi. Madame Chiang Kai-shek is very anxious that something should be done towards creating good conditions in the territory that has been under Communist rule. She wants the Church to take hold of this and is prepared herself to be responsible for a considerable amount of financial assistance. Mr. Johnson of the Methodist Mission in Nanchang has gone into the matter with her more fully than anyone else, but the Methodist Mission and ours (Anglican) seem to be the only ones interested. There are twelve hsiens which she has indicated as places where this work should be undertaken. I am inclined to think that in some of them at present this would be quite impossible because they are either still in the hands of the Communists or are disputed territory where no constructive work can be done until the government is more thoroughly established. Furthermore we could not undertake work on so wide a scale with any hope of success. We have not the necessary personnel,

and work of this kind, to be effective, must have men of considerable ability and thoroughly reliable character. *District of Anking News-letter*, September-October 1933.

War Relief Work in North China.

—With a view to assisting in war relief work the National Child Welfare Association of China instructed one of its secretaries, Mr. T. S. Chen, to visit the war areas during the summer. For this purpose he made two trips, the latter lasting four months. In company with Rev. Edward Dixon and Mr. Chiang Hsu-jin of Changli he spent more than twenty-two days travelling over the war area. Part of this journey was made by train, part in vehicles and the rest on foot. More than seventy villages were visited wherein all the houses were damaged or destroyed by war weapons. Starving people were found everywhere. Most of them were unable to escape. At Tientsin, Peiping and Tunghsien Mr. Chen visited many war refugee camps in which were more than 100,000 refugees. In Peiping alone he found twenty relief camps established by churches and local relief organizations. By contributing money, rice and flour he was able to assist more than fifty thousand women and children. For refugees in the northern part of Peiping and the eastern part of Luchow he secured 4,500 piculs of rice and hundreds of bags of flour. When visiting Mien Yin, Chi Yuen and Tsenghua in the war area he distributed \$7,500 and much flour. With the aid of China Child Welfare Inc. New York, child welfare work is now being conducted in these three places under the auspices of Hua Pei Methodist Church.

Notes From Formosa. — Dr. Thomas Barclay, veteran missionary of Tainan, Formosa, returned recently from Shanghai where he has been looking after the printing of his translation of the Old Testament into the Amoy vernacular. On arriving in Keelung, Formosan dock men, giving expression to their discovery that "that foreigner understands our language," were heard being told by another foreigner that the man in question was in Formosa before they themselves or perhaps even their fathers were born. Dr.

Barclay came to Tainan in 1874. Had he retired at 60 or 65, some years ago, his record as scholar, college administrator, foundation-layer of an outstanding native church would have been an enviable one. But he still carries on and has just added to his list of works a new translation of the Old Testament into the Amoy or Formosan language Conferences held in connection with different departments of the Church's work occupied most of the summer months. Nearly one hundred workers met at the Theological College in Tainan for a ten-day conference. Dr. Myers of Kobe, well-known friend of Kagawa, gave daily talks. Mr. Montgomery, principal of the college was conference chairman A few local conferences were held by the "Office Bearers' Union," a new organization formed last year. Its membership is limited to elders and deacons. The enthusiasm shown by some of these local groups bids fair to become an influence in assisting laymen to realize their responsibility in looking to a more indigenous church.

Notes on Roman Catholic Work —

From various issues of *Fides-Dei*, a Roman Catholic paper published in Rome, we have culled the following information. Roman Catholic missions have been granted the right to lease property in perpetuity in China Father Louis Paly, Swiss Dominican, was captured in Fukien on June 25th, 1933. At last report he was being held for \$50,000 silver ransom. This is the thirty-ninth Catholic missionary to be captured in this province since 1929 Under date of August 13, 1933, it was announced that eight priests, three Paris missionaries and five Chinese seculars were caught within the new area in northern Szechwan conquered by the Reds On June 2, 1933, Sitasan, Mongolia was besieged and raided by irregular troops. This village was a flourishing Christian center. One hundred and ten were massacred of whom fifty-six were Catholics As part of an anti-religion movement Chinese public school teachers at Houlichow, Szechwan, invaded the minor seminary of Ningyuanfu. They harangued the students, ransacked the building, examined the text-books and demanded

an explanation of the seminary. On leaving they admitted that the school, conducted by native clergy, was a model for seriousness and discipline The Paris missionaries in Kweiyang, Kweichow, were requested by government authorities to add their voice to that of the Chinese in a telegraphic appeal sent to the Peking Famine Center urgently requesting aid for thirty districts of western Kweichow in the grip of a fearful famine..... Hautes Etudes, the Jesuit school at Tientsin has been given formal approval by the Chinese Government..... Peter Orlandi, an Italian doctor, has passed through Sianfu on a journey across Asia in which he will seek to follow the route taken by Marco Polo.

Newchwang Bible School. —

Founded in 1930 by a group of Chinese Christian leaders and working on a faith basis, the Newchwang Bible Training School has now completed its third year. The growth of the School has been phenomenal. It began with 25 students and now has 65. The first sixteen were graduated in the summer and are now engaged in evangelistic work. The second class, in accordance with the requirements of the curriculum, spent the Autumn term in practical evangelistic work. Fifty students were in attendance in the Autumn term, men and women being about equal in number.

The School has been interdenominational from the beginning. The student body has represented eleven missions and eight provinces.

The budget for running expenses for 1932 amounted to Mex. 5362.55. Of this sum Mex. 1972.82 came from foreign sources and the balance was contributed by Chinese. Chinese contributions this year register an increase of about \$900 over last year. The students themselves have shared in this raising of money. Their contributions this year amounted to about \$160.

A generous gift from Mr. J. E. Hilton of Dublin permitted commencement of building operations on a permanent plant in the Spring. On the 22nd of October, 1932, the new Bible School building was formally dedicated. The building is intended to fulfil the threefold purpose

of a Home for the Bible School, a meeting hall for worship and a suitable plant for the holding of yearly Bible conferences. J. McCammon.

Rural Rehabilitation in Wuchang.

—“This is follow-up work from the flood relief efforts of two years ago. The villagers on the banks of the South Lake, about five miles from the Church of St. Michael's, lost everything from the rising of the Lake. During the actual flood they lived in the refugee camp and there Father Wood and Stephen Tsang, his assistant, made friends with them. Since their return to the land, these contacts have not been lost; the friendships started have ripened and born fruit. Sunday School classes at St. Michael's, taught by students of Central China College, have been loyally attended, and other classes in the villages have been conducted by the students of St. Joseph's School. There have been most encouraging groups received into the catechumenate and others baptised at Christmas, Easter and Whitsunday. Through all this spring Sister Anita and Miss Johnson has made three trips a week out to these villages, Miss Johnson conducting clinics, and Sister Anita giving religious instruction to those preparing for baptism.

“When the farmers returned to their land on the subsidence of the waters, Bishop Roots turned over \$2,000.00 of Flood Relief funds to Stephen Tsang who loaned it out in small amounts to the farmers, thus enabling them to make a new start on their wrecked homes. These loans, secured by the title deeds to their property, were all returned during 1932, and this year another \$1,000.00 has been added to the original sum and loans have been made to farmers' cooperative unions. The money has gone for public or common purposes such as the stocking of fish and lotus ponds, the purchase of farm animals and implements to be used by several families together, and for the building of schools and preaching halls. One village gave the land for a preaching hall and the building was erected with the loan money. In another instance a family which had borrowed \$16.00 to build a house (!) made the central room extra

large so that it may be used for religious meetings. *District of An-king Newsletter*, Sept-Oct. 1933.

National Economic Reconstruction.—Reports by experts on China's needs and problems are fairly numerous. It is helpful, in contrast, to hear what a layman has to say on the subject. Mr. K. P. Chen, Managing Director of the Shanghai Commercial and Savings Bank, Ltd., some time since made a trip into sections of China's interior. On the observations made on this trip he recently made a report to the Chinese Economic Society, which was published in *Finance and Commerce* October 18 and 25, 1933, and is now available as a reprint. China's national economic life is divided therein into two "widely different regions"—trading ports and the interior. China's economic development is very uneven. Among the problems which add to the difficulties of economic progress are "calamities" and civil wars. In two appended tables Mr. Chen shows, first, that in 1930 in sixteen provinces 1,459 such calamities occurred—drought, locusts, floods, insects, etc: second, as to civil wars he finds that since the end of the Tsing Dynasty there has been an average of almost one a year. With regards to the devastations caused by floods he avers that only a scheme of unified control will find a solution. The production and distribution of rice, wheat and cotton are then dealt with at some length. These being the three major crops of the agricultural regions have much to do with the general economic condition of China. The "production of rice," he states, "should be sufficient for (China's) needs." But the cost of moving it from the farmer through the "supply markets" to the "demand markets" is such that the farmer receives only a ridiculously low price therefor. Wheat and cotton are produced in insufficient quantities to meet China's needs, though it is assumed that both could be produced in the quantities demanded. All these products suffer, however, because they are of inferior quality and because of the lack of transportation facilities between producers and consumers. One result is huge imports of all of them. For sixty years increasing imports of rice have been

going on. The same thing is true of wheat and cotton, through no definite period is mentioned in connection therewith. In the case of the two latter increase of the area of production is urged and in the case of all three the necessity of careful selection of the varieties produced and purification of the ways of preparing them for the market, is emphasized. All this should be accompanied by the use of more modern methods of cultivation and more efficient means of transportation.

"Cooperation Between Madame Chiang Kai-Shek and the Church in Nanchang".—This was the topic discussed by Mrs. Quentian Huang, at the Meeting of Anglican Women in Kuling, July 29, 1933. Her exceedingly interesting paper opened with the statement that morning prayer is the daily requisite in the Chiang family before General Chiang goes to his office. "Seek ye first the Kingdom of God," is Madame Chiang's motto. She has been a great influence in the General's life, and the change in recent years from his former cold and proud attitude to his present kindness and gentleness is generally attributed to her influence. She is not merely a theoretical Christian but a practical one, as is shown by the many good works in which she is always engaged. The Officers' Moral Welfare Association, one of Gen. Chiang's pet projects, was originally suggested by her, and in Nanchang the Women's Aid Society for the wounded soldiers was organized by her during April of this year with the cooperation of the leading women of the city and church. At that time there were 1227 wounded in Nanchang and this Aid Society entered upon three kinds of work for them. (1) Giving out comfort packages (with Madame Chiang's very practical and generous financial aid); (2) training a first aid class; and (3) visiting the wounded in the hospitals once a week. But not content with having thus organized the women to care for the comforts of the wounded, Mme. Chiang then turned to the churches and asked them to form an evangelistic committee for the preaching

of the Gospel to the wounded. Now this committee, under the leadership of Rev. Lloyd R. Craighill, has enlisted the help of sixty Christian workers who every Saturday, from eleven to two, go to the military hospitals to preach and talk to the men. Mrs. Huang pointed out that this undertaking, backed by the influence and interest of Mme. Chiang has had two effects, not only the opening of the military hospitals to Christian influence, but the unifying of the Christian forces in Nanchang, as all missions are working together with a unanimity never before achieved in any undertaking. But this work for those who have been wounded in the struggle against the Reds in Kiangsi, is not all that Mme. Chiang hopes the churches will engage upon. She wants them to combine for rural rehabilitation work in the areas from which the Reds have been driven. Both she and Gen. Chiang have consented to serve on a committee of the various churches and missions to plan for renewed evangelistic and social work for the country people. *District of Anking Newsletter*, Sept-Oct. 1933.

China Inland Mission News.—Recent letters from the London (Eng.) Home Department of the Mission, report 1678 "Prayer Companions" (individuals in home lands who definitely pray for an individual missionary on the field—some missionaries have a number of such companions). During 1932, the Mission, in its British branch alone, issued 38,000 books, 128,000 leaflets, and 3,000 Calendars. The monthly paper of the Mission, "China's Millions" has a circulation of over 14,000.

Sinkiang.—Dr. and Mrs. Beauchamp and Rev. and Mrs. H. D. Hayward have been designated to this distant province and plan to go on there this autumn. They expect to open two or three new stations.

Kansuh.—Floods in August took a heavy toll of lives, and left many homeless. In one district a dyke built during the famine relief was destroyed, and bridges washed away. The north suburb of the city of Kanku was largely destroyed by the flood waters.

Shensi.—Forward evangelistic work has been carried on in the west of

this province and some new centres opened for settled work. One of these was entirely the work of Chinese brethren, where twenty or more men and women have been converted.

Szechwan.—The annual Mens' Bible School was held in the city of Kaihsien, the end of July, for ten days, when eighty-five men attended, the average age of the men being thirty-eight years. Later, a similar school was held for women, when forty of these attended for six days. There was, also, a Bible School held for children for some twenty days, when thirty attended.

Kweichow.—Rev. G. W. Gibb, of the Mission Headquarters in Shanghai, visited most of the Kweichow stations (twenty-one) during July, August, and September, holding a six day's conference for over forty missionaries in Kweiyang city. A provincial Bible School has been arranged for yearly, beginning with a six weeks' course and an Evangelistic Band of Chinese workers plans to do forward work for three months yearly. The work in the Miao country is going on steadily, with extension into new parts, one place reporting a congregation of over 200, and thirty-four recently baptized.

Yunnan.—Dr. And Mrs. Howard Taylor are visiting Yunnan for some months. Work among the Miao and other tribes in Yunnan is, also, extending, with much promise, and among the women as well as the men. Sunday School work is also carried on.

Hunan.—The city of Yuanchow passed through a siege of fifty-eight days in the summer, when all mail connection was cut off. The city walls were stormed with cannon, and shells fell in the city, and there were fourteen air raids by the attacking army. The missionaries took refuge, during these air raids, in the cellars of the two foreign houses, and about one hundred Chinese refugees were on the mission compound. Many lives were lost, and many wounded, among soldiers and citizens. The missionaries helped with the wounded. No one on the mission compound was wounded, but one of the Chinese workers was injured while on the street.

Baptisms.—The total baptisms reported so far during 1933, from the stations in sixteen provinces, now number 3,534. (October, 1933).

"Christians and Other Religionists.—Apropos of the article in this issue dealing with this subject we wish all our readers might see a short article published in *The National Christian Council Review* (India) October, 1933, on "Interreligionism in India." It is reprinted from *The Congregational Quarterly* and was written by the Rev. Nicol Macnicol, sometimes secretary of the National Christian Council of India and now retired. Dr. Macnicol states that "sharing" and "cooperative religious enquiry" are the factors the Laymen feel should mark the relation of Christians and adherents of other religions so far as their ideas thereon are set forth in "Re-Thinking Missions." In his final sentence Dr. Macnicol concludes that "the statements (of the Laymen) require to be freed from ambiguity." Dr. Macnicol does not believe in a pantheistic synthesis of all religions, which is, he states, particularly suited to India and is actually developing there and elsewhere. Nor does he feel that it is necessary, in approaching this problem sympathetically, that the Christian should admit that "all religions are on an equal level and that he has not received in Christ a supreme and supremely necessary truth." Neither does he agree that "a Hindu-Christian synthesis is being worked out in India," as some aver. But he does suggest that there may be room for something described as "interreligionism" in the "Christian's attitude towards those who profess other faiths in India or elsewhere." This "something" is assumed by Dr. Macnicol to be evident in the "organized attempt to bring together in religious fellowship, and with a view to mutual understanding, adherents of the various religions, including Christians." "It does not seem as though," he continues, "this need involve any surrender of what is precious on the part of Christians".... "There can be no aim more worthy to be set before us as Christians than that of entering as fully as possible into fellowship with those who are 'God's individuals,'

those who, with sincere hearts, are like ourselves, seeking to find God and to find Him out unto perfection.

"There is indeed *nothing that requires more careful thought at the present time* (italics ours) than the question of the relation of the Christian to the non-Christian religions, the question of whether our 'meek encouragement of the smoking flax' may not be what Karl Barth calls 'a bargain of betrayal'". "If Christianity is the divine answer to human needs, the divine response to longings divinely created in men's hearts, then there will be much that is akin to this message of a truth laid up in heaven in the dreams and hopes of 'our earthly time and comrades'". "God is ever drawing near to all men and striving with their hearts, and so their experience while groping in the twilight must contain elements that belong to the revelation of His secret Spirit".... "To try to come together with non-Christians so as to reach down to this common basis of dependent creatureliness in the hope that God may break forth upon us and we may together know Him—that is an 'interreligionism' that some earnest spirits in India, Christians and non-Christians, are seeking to make use of".... "It is true in no pantheistic sense, that the root in every man is Christ. Therefore we must reverence our fellowmen, and not only so, but we must reverence their reverences." These words, as well as what we have been compelled to omit, are worth pondering by Christians in China. They are not, it is true, being influenced by any such pantheistic mysticism as is operative in India. Nor at the moment is there aggressive effort on their part to get together in the above sense with adherents of non-Christian religions. But it is evident that careful consideration needs to be given to this problem. Christians in China are not attacking the "reverences" of those around them; in general they are just ignoring them. Which of the two is more injurious to the building up of mutual sympathy and understanding it is difficult to say.

Work Among Moslems.—*Friend of Moslems*, October 1, 1933, contains some interesting data on the numerous conferences attended by Dr. S.

M. Zwemer during the summer. Reference to these conferences was made in the *Chinese Recorder*, October, 1933. Dr. Zwemer proved himself a mine of information and a touchstone of inspiration. Some points of interest may be added to those we have already published. At Kaifeng, Honan, eight hundred Chinese Christians heard Dr. Zwemer appeal for more aggressive effort among Moslems. In Chengchow, Honan, one thousand Chinese, mostly Moslems, gathered in the heart of the Moslem quarters to listen to a message from him. At the mosque in the East Suburb of Sining, Tsinghai, on July, 1933, Dr. Zwemer met some of the Ahungs. They gave him a ready welcome. To some of them he spoke in Arabic. He also presented to them some of his own book-tracts in Arabic. The *Hsiching Daily Paper*, Sian, Shensi, had a very appreciative Moslem reference to Dr. Zwemer. "He is a thorough student of the Mohammedan religion," it was stated. "He is a great religious leader and Doctor of Divinity He has especially given himself to the study of Islam, which has made his knowledge and understanding of same very deep." The visit of Dr. Zwemer and his party to the Mosque and his conversation with the head teacher thereof was also mentioned with appreciation. "We conversed," the report goes to say, "in the Arabic language. Regarding the Mohammedan religious doctrine and the inner meaning of the Koran, Dr. Zwemer has made a thorough study, resulting in an attitude of the greatest friendliness."

At Sining Conference Dr. Zwemer referred to the sparse results of mission work, especially among Moslems, to the prevalence of rice-Christians, the failure of some apparent earnest seekers after Christ to believe in Christ, and the number of Christians who go back and walk no more with Him.

At this same conference a report was made on the "Moslem Forward Movement" which is spreading rapidly throughout Tsinghai. In its schools Moslem boys are being taught to read Chinese. Formerly they had only a smattering of Arabic. An attempt to put Chinese into Arabic

had failed. Now these boys will soon be able to read tracts in the language they speak and understand. There are, it was stated, fifty mosques in Sining Hsien and about fifty small ones in Tatung Hsien. Eighty mullahs are in training in the East Suburb of Sining and about three hundred in the whole district. At Hochow, Kansu, a large school also financed by this Movement was reported. In this place there is a mosque with capacity for three thousand worshippers.

Some problems connected with work among Moslems were carefully discussed. Dr. Zwemer pointed out that the monotheistic bias of the converted Moslem is of peculiar value to a church whose membership is drawn from idol-worshippers. The need of literature was emphasized. Dr. Zwemer recommended the establishment of a book-shop in the east Suburb of Sining, which should stock literature in Arabic and Chinese. Dr. Zwemer noted, also, that owing to the genealogy with which the Gospel of Matthew commences, and the O.T. names therein with which Moslems are familiar, and the fact that it portrays Christ as King, this Gospel is peculiarly suited for work among them. The eating of pork was also discussed. In the Sining Conference it was suggested that "while the colporteur should give a Christian testimony everywhere, he should refrain from much preaching, as experience shows that a Chinese seldom gets sufficient grasp of the Moslem position to do more than get himself into trouble and even bring harm to the cause of Christ." Dr. Zwemer did not feel that tent work is the best method of approach to Moslems as it tends to create a stir and arouse the opposition of the Ahungs. It was noted, too, that when single ladies work alone among Moslems it involves much misunderstanding. Dr. Zwemer felt that there is a place in work for Moslems for single ladies but preferably in conjunction with married workers. In a lecture on "The Bible and Islam" Dr. Zwemer showed where passage after passage in the Koran could be paralleled from the Scriptures. Islam was referred to as "The Fourth Religion of China."

Opening of West China Union University.—On the morning of September, 13, 1933, the West China Union University again opened for classes. The most important feature of the opening exercises was the presence of the President, Rev. L. G. Dsang, D.D., Ph.D. During the past year and a half Dr. Dsang has been in United States pursuing post-graduate studies. Both students and staff have been looking forward to his return. His presence at the opening was very gratifying to all and seemed to inspire hope and confidence. The spirit of loyalty and enthusiasm was clearly evidenced in many ways by both students and staff.

The main problem before the university during the past two or three years has been that of registration with the National Government. It is several years since plans were first made and adjustments begun in preparation for such recognition. It has been a long process but the University succeeded in complying with all the demands of the Government. Yet even after that, opposition arose in different quarters which raised questions in the minds of members of the Government and, though many were willing to grant the request, they were not free to do so. About a year ago the task of inspecting our institution and of giving a report to the Government was entrusted to a young man belonging to the more radical party of the Government with the result that the report made was not favorable. This embarrassed those members who favored registration and the question had to be laid aside until another plan was evolved. A few months later a second report was called for. This was of a different nature and recommended that our request be granted.

Frequent visits to Nanking of men connected with the University urged expedition in the matter and by the time of the opening of the term we had word that the Government had definitely decided in our favor. However, it was considered wise not to publish anything until the official document was in hand. This was received on September 24th so that on that day the staff became assured that the University is now a recognized part of the system of higher education as carried on by the Chinese Government. It is very gratifying to have this question definitely and finally settled.

Almost all of the students had registered by the time of the opening of classes. The number of students will be almost equal to that of last year though the special class in Chinese literature which attracted thirty students last year is not being opened. The new students are almost equally divided, one half entering the College of Medicine and Dentistry and one half studying Arts and Science. The enrolment for the year will be about three hundred and fifty. The Dental Course is attracting students from all parts of China. This year they come from Peiping, Tsilanfu, Amoy, Java and all parts of West China. Graduates are also finding positions in almost every province of the country.

During the summer the university was visited by the Science Society of China which held its annual meeting in Chungking. Seventy of them were given a trip to Chengtu by the Government and were the guests of the University for four days. They spent most of their time seeing the sights of Chengtu and expressed great pleasure in what they saw. They said some very complimentary things about the University.

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Notes on Contributors

REV. PAUL G. HAYES is a member of the Methodist Episcopal Mission, North. He arrived in China in 1921. He is located in Wuhu, Anhwei.

RT. REV. RONALD HONGKONG (R. O. Hall) is Bishop of Victoria resident at Hongkong. He was sometime connected with the student work of the Y.M.C.A. in China.

REV. A. J. BRACE, F.R.G.S., is a member of the United Church of Canada and Secretary of the Y.M.C.A. in Chengtu, Szechwan. He arrived in China in 1912.

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ABBREVIATIONS: BR:—BOOK REVIEW; C:—CORRESPONDENCE;
ED:—EDITORIAL.

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